b. 37. a. 62

THE SVBSTANCE OF CHRISTIAN RELIGION, SOVNDLY SET FORTH IN two bookes, by definitions and partitions, framed according to the rules of a naturall method by *Amandus Polanus* professor of Diuinity.

The first booke concerneth faith. —— 1.
The second concerneth good workes. —— 195
The principall points whereof are contained in a short table hereunto annexed.

The second edition corrected and augmented.

This is life eternall, that they know thee to be the onely verie God, and him whom thou hast sent Iesus Christ. Ioh. 17. 3.

Whatsoeuer I command you, take heede that you do it. Thou shalt put nothing thereto, nor take any thing therefrom. Deut. 12. 32.



Imprinted at London by R. F. for *Iohn Oxenbridge* dwelling in Paules churchyard, at the signe of the Parrot. 1597.

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TO THE RIGHT HONORABLE AND HIS VERIE good Lord, the Lord Edward Earle of Bedford: *and to the right honorable also and vertuous Ladie*, the Ladie Lucie his wife, E. W. wisheth all growth of goodnesse in this life, and in the end euerlasting blessednesse through Christ.

May it please your HH. to vnderstand, that hauing by my fathers appointmẽt for exercise sake, according to my poore skill, translated out of Latin into English, this worthy worke following: and God hauing besides prepared a way (when I did neither thinke nor know of it) to bring it to light, and sight of men, by putting it into Print, I bethought my selfe, as well as my want of yeares & discretion would suffer me, of some worthy persons & patrõs to whom I might dedicate these my simple labours. Amongst many none came more oftẽ & more iustly into my remẽbrance, then your HH. whose affection in the Lord to my father, and some measure of Christian care for me in the world, haue made me bold, and euen as it were to presume, to dedicate these simple frutes of my first trauels vnto you. What reasons I haue besides those alledged to

leade me thereto, I ſhall not need largely to lay out. Your HH. zeale to Religion: your fauours to me, as alſo ſome declaration of all dutifull thankefulneſſe from my ſelfe towardes you for the ſame, haue greatly prouoked me. In whom though there be nothing as in regard of my ſelfe and paines taken herein, that may commend it, yet as in reſpect of the worke it ſelfe, ſure I am, not by mine owne iudgement I proteſt (for how weake & childiſh that is, I very well know) but by the ſentence of ſundry very learned men, both for the ſoundneſſe & ſufficiencie of the things therein cõtained, as alſo for the methodicall maner of handling the ſame, there will be found much that may well beſeeme your HH. profeſſion & place. And ſo earneſtly praying the good acceptation of that which is done, that vnder your HH. patronage in may be the better receiued amongſt men: and humbly beſeeching the continuance of your HH. fauours, that ſo I may the better proceede in godlineſſe & learning, whereunto my parents, though not able indeede of themſelues to maintaine me therein, haue vnfainedly dedicated me, & I my ſelf haue willingly vowed my ſelfe; & hartily craving pardon for my boldneſſe and ſcapes this or any other way cõmitted, I humbly end. At London the firſt of this Ianuarie. 1595.

Your H H. humble and dutifull as he is much bound. *Eliahu Wilcocks.*

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THE FIRST BOOKE OF THE PARTITIONS, AND Definitions of Diuinitie, framed according *to the rules of a naturall method, by* Amandus Polanus of Polansdorf.

Of Faith.

THe word of God, is a doctrine written by the Prophets & Apostles, the holy Spirite being inditour thereof, perfectly deliuering the way how to obtaine eternall life. 2. Pet. 1 21. Ephes. 2. 20. Ioh. 5. 24. 39. and 20. 29. 31. 1. Cor. 1. 21. 2. Tim. 1. 10. and 2 5. Tit. 1. 1. 2. Rom. 1. 16. Psal. 32. 1. and 1. 1. and 119 1. and so forward. Mat. 5. 3. & so forward. Iam. 1. 21. 22.

Of the word of God there be two partes: the first concerning faith. Act. 24. 14. 15. 16. Rom. 1. 16. Hab. 2. 4. the other cõcerning good workes. Iam. 2. 20. Phil. 1. 27. Tit. 3. 8. Mat. 1. 15. 1. Tim. 1. 18. 19.

Of faith. The first part, namely concerning faith, doth teach vs, what we must beleeue to saluation. And that concerneth either God, or the Church.

God

God is an eternall, infinite, omnipotent, and moſt holy ſpirit. Iohn. 4.24. Pſal. 9.2. & 92.8. & 102.13. Eſa. 63.16. Dan. 6.26. Heb. 1.12. Reu. 4.8. & 11.17. & 16.5. 1. Kin 8.27. 2. Chro. 6.18. Iob. 11.7.8. Iere. 23.23. Pſal. 139. 7.10. Eſa. 6.3. Gen. 17.1. & 35.11. Exod. 6.3. Deut. 7.8. & 10.17. Num. 11.23. Eſa 40.12. Mat. 19. 26. Luk. 1.37. Reu. 1.8. Mat 19.17. 2. Chr. 30.18. *Of God.*

Of the knowledge of God, or of faith concerning God, are two parts, the firſt concerning the eſſence of God, the ſecond concerning his workes.

The eſſence of God, is the nature of God, whereby God is indeede, and doth ſubſiſt.

And that eſſence is but one: and therefore God is but onely one alſo.

There are two partes of the knowledge of the eſſencē of God, the firſt cōcerning the attributes of God, the ſecond concerning the diſtinction of the perſons.

The attributes of God, are thoſe titles, which are attributed to God, to declare his eſſence better vnto vs. *Of the attributes of God.*

The attributes of God, are either ſimple, or compared.

The ſimple attributes of God, are the eſſential properties of God, which doe agree to him without compariſon.

Of theſe ſome haue ſuch a ſimilitude of

him, as is in the creatures by creation: some haue not.

Of the former kind are blessednes, immortalitie, vnderstanding, præscience, memorie, will, goodnesse, holinesse, iustice, clemencie, long sufferance, patience constācie, fortitude, truth, faithfulnesse, and the rest.

The goodnesse of God, is that by which he hath bene euerlastingly contented with him selfe, not hauing neede of any other thing. 1. Tim. 1. 11. & 6. 15.

The vnderstāding of God, is that by which he hath a perfect vnderstāding of al things, & this is somtimes called the wisdome of God.

The immortalitie of God, is that by which he neuer dieth. 1. Tim. 1. 17. & 6. 16.

The præscience of God, is a most perfect foreknowledge of all things to come.

The memorie of God, is that by which he doth most exactly remember all things. Psal. 25. 6. 7. Esa. 49. 16.

Of the will of God.

The will of God, is that by which he willeth all things. Rom. 9. 15. 22. Eph. 1. 5. 9. 11.

And that will is onely one, & most simple if we respect God him selfe, but so farre as we respect men, to whom it is either reuealed or hid, it is two fold: manifest or secret. The schoole-men do call the former of these, the wil of the signe, the other the will of the good pleasure

pleasure of God.

The secret wil also in due time appointed by God, is made open and manifest.

The will of God is most free, whereupon also it is called the free will of God.

The free will of God, is that self same essence of God, vnderstanding by it selfe all things immediatly and most perfectly, & that most freely, but yet vnchangeably and necessarily, willing that which is good onely, and abhorring that onely which is euill, neither depending of another former beginning, but of it selfe onely. And this alone may properly be called of his owne power.

The goodnesse of God is that by which he is the author of all good things.

And he doth exercise this, either generally towards all creatures, or else particularly towards his elect.

The former is called beneficence, the latter is called mercie.

The beneficence of God, is that by which he giueth his gifts to all his creatures. Mat. 5. 44.45. Act. 14.17.

The mercie of God, is that by which God doth good to his elect, although they deserue nothing of him but euill. Esa. 49.10.13. Eph. 2.3.4. Psal. 14.59.

The holinesse of God, is that by which he

doth altogether abhorre all impuritie & vncleaneſſe. Eſa.6.3. Reu.4.8. Ierem.3.12.

The iuſtice of God, is that by which he dealeth iuſtly in all things. Pſal.116.11. Rom.3.4.

The clemencie of God, is that by which he doth repreſſe his anger, which is moſt iuſt, that he might ſpare vs. Exod.34.5.

The long ſufferance of God, is that wherby he doth a long time defer his anger, and puniſhment againſt ſinners, that he might prouoke them to repentance. Exod.34.5.

The patiẽce of God, is that by which he ſuffereth a long time patiently the ſins of men, that he might lead thẽ to repentance. Eſa.48.9

The conſtancie of God, is that by which he performeth moſt certainely that which hee hath ſpoken. Exod.34.5.

The fortitude of God, is that by which he is able to performe all things that hee doth wil. 1.Sam.2.2.2.Sam.23.13. Eſay.28.2.& 49.26. Ier.50 34 Reuel 18.8.

The truth of God is that by which he ſpeaketh and doeth all things as they are indeed, he himſelfe being moſt free from all lying. Rom.3.4. Deut.7.9.

The faithfulnes of God, is that by which he moſt faithfully performeth to his children that which hee hath promiſed. Eſay. 49.7. Exod 34.6. Deut.7.10.

Hitherto

Hitherto we haue handled the ſimple attributes of God, which are of the firſt ſort: they of the latter ſort follow.

The ſimple attributs of God, of the later ſort are thoſe which haue not in thē ſuch a ſimilitude of him, as is in ſome creatures by creatiō. Of which ſort are theſe, Eternitie, Infinitnes, vbiquity, omnipotency, omniſcience.

Eternitie, is an eſſential propertie of God, by which hee is ſayd to bee without any beginning or ending. Eſa. 43.13. Pſ. 90.2. & 92.8.

Infiniteneſſe, is an eſſentiall property of God, by which we vnderſtand that the diuine eſſence can in no wiſe be cōprehēded in any boundes. 1. Kin. 8.27. 2. Chro. 2.6. and 6.18.

It is alſo called vnmeaſurableneſſe.

Vbiquitie is an eſſentiall property of God, by which he is alwayes preſent euery where in all things. Iere. 23. 23, 24. Pſal. 139. 7. 10. Eſa. 6. 3. and 66. 1.

It is alſo called omnipreſence.

Infinitneſſe is the cauſe of vbiquitie.

For that that is euery where, is therfore euerywhere, becauſe it is infinit. Neither is, neither can any thing be ſaid to be euery where, except it be infinit.

And this is proper to the Deitie alone, that it be whole euery where and in euery particular place.

Omnipotencie, is an essentiall propertie of God, by which he can bring to passe all things, whatsoeuer he doth will; now he doth will all those things, which are agreable to his nature and word. Luk. 1. 37. and. 18. 27.

Omniscience, is an essentiall propertie of God, by which he most perfectly knoweth, euen in one moment all things euery where. Hebr. 4. 13.

The meditation hereof hath a double vse, one for our exhortation, the other for our comfort.

It serueth vs for exhortation, because it stirreth vs vp to the sincere feare of God, that in euery place we may flie all filthinesse, and sins, seeing all things though neuer so secret are subiect to the eyes of God, & nothing can be hid frō thē: seing also God will bring forth into the open light all secrets in due time.

It serueth vs for comfort, because it doth strēgthē our minds in all miseries, seeing God knoweth them, & they cānot be hid frō him.

Thus haue the simple attributes of God bene handled: The compared follow.

The compared attributes of God, are those titles which do belong properly to creatures, but are by a metaphore or similitude attributed to God. For the Scripture oftentimes

times doth ſpeake of God, according to mãs capacitie.

Of them ſome are taken from man, ſome from other creatures.

Thoſe which are taken from man, are ſaid to be attributed to God, by a humane paſſiõ.

A humane paſſion is a metaphore whereby thoſe things which perteine to man, are by a ſimilitude attributed to God. *A humane paſſion.*

Of this ſort are theſe, the parts, members, ſenſes, affections, and adioynts of man.

The ſoule which is a part of man, is attributed to God. Iere. 5. 29. and. 9. 9. Amos. 6. 8.

Where by the ſoule is meãt, the life of God, that is to ſay, the very eſſence of God it ſelfe.

And by the members of the body, by the ſenſes, affectiõs & adioynts, which are attributed to God, a power is meãt to be in God, performing for vs certaine actiõs by an incõprehenſible maner, whereof the works which men performe by the meanes of their members, ſenſes, affections and adioyntes, be as it were a certaine reſemblance.

Theſe members of the body are attributed to God: the head, the face, the eye, the apple of the eye, the mouth, the eare, the noſe, the noſtrels, the hand, the arme, the right hand, the finger, the hart, the wombe, the feete.

By Gods head is meant God himſelf, being

ſuch a one as to whoſe glory all things are to be referred, which are ſubiect to him in Chriſt 1. Cor. 11. 3. God is the head of Chriſt.

By face or countenance, is meant ſometime preſence, ſometimes the fauour & kindneſſe of God. Pſal. 114. 7. and. 27. 8. 9. and 31. 17. Sometimes anger. Pſal. 34 17.

By the eyes is meant, either the good will and fauor of God, Pſal. 34. 16. or the prouidence of God: or elſe this, namely that God ſeeth all things.

By the apple of the eye is meant, that which is moſt deare to God. Deut. 32. 10. Pſal. 17. 8. Zach 2. 8.

By the mouth is meant, either the decree of Gods prouidẽce, Mat. 4. 4. or elſe the cõmandement or reuealing of his word. Ierc. 9. 12.

By the eares is meant, either readineſſe, and facilitie in hearing our prayers, Pſal. 31. 3. and 34. 16. or this, that God heareth all things.

By the noſe is meant, the fierce wrath of God. Ierem. 49. 37.

By the noſtrels, to which ſmelling is attributed is meant, that acceptation by which he taketh ſacrifices to be well pleaſing, and acceptable vnto him. Geneſ. 8. 21.

By the hand is meant, power, protection, liberalitie, workmanſhip, and thoſe things which are like theſe. Iob. 10. 8. Pſal. 31. 6. & 8. 7.

By

By the arme is meant power, ſtrength, and might. Geneſ. 49.24. Exod 6.6.

By the right hand, is meant, the power, or rule of God. As in the Creed of the Apoſtles.

By the finger is meant, power, mightie working. Exod. 8.19. or elſe workmanſhip. Exod. 31.18.

By the heart is meant, either the liuing eſſence of God, for the hart is iudged to be the ſeat of life in a liuing creature. Geneſ. 6.6. or the decree of God, becauſe the holy ſcripture doth appoint the heart to be the ſeat of the ſenſe, whoſe part is to think, & to determine. Ier. 19. 5. or the good pleaſure of God, as when Dauid is ſaid to be a man according to Gods owne heart.

By the wombe is meant generation. Pſal. 110 3.

By the feete is meant ſtrength or power. Pſal. 110.1. or elſe the preſence of God.

Hitherto of the members attributed to God in the Scripture: now follow the ſenſes.

By the ſenſes attributed to God, there is vnderſtood the prouidẽce of God. Mat. 14. 2.

The ſenſes which are attributed to God, are either inward or outward.

Inward, as memorie or remembrance. Eſa. 49. 16. 1. Sam. 15. 2.

To which is oppoſed forgetfulneſſe. Eſa. 49.14.

The outward ſenſes attributed to God are ſight. Geneſ. 1.4.

Hearing. Pſal. 5.2. and. 6,8.9.

Smelling. Geneſ. 8.21.

And theſe are the ſenſes, which are attributed to God: the affections follow.

Affections are attributed to God, as loue, grace, or mercy, anger, furie, hatred, repēting.

The loue of God, is that whereby he being moued doth beſtow his gifts on his creatures. Mal. 1.2.3. Iohn. 2, Tit. 3.4. Epheſ. 2.4.

Of the grace of God.

The grace or mercy of God, is the fauour, good will, & clemencie of God, by which he giueth freely to his elect without any deſert of theirs, all good things both for body and ſoule, eſpecially eternall life. Rom. 11.6.12.25.

The ſchoolemen do make two ſorts of the grace of God: A grace making a man freely accepted, & another grace giuen freely. The ſchoolemen for the moſt part do vnderſtand by the grace which maketh a man freely acceptable, the gifts & qualities infuſed into the ſoule: but more rightly it is taken for the fauour, & mercy of God, which doth not conſiſt in vs but in God him ſelfe.

Grace giuē freely, is euery gift which doth pro-

proceede from the loue, & liberalitie of God, and is beſtowed vpon vs. Paule calleth it the gift by grace. Rom. 5. 15. Schoolemen call it an infuſed grace.

The good pleaſure of God, is that by which he ſuffereth all good things to pleaſe him, Gene. 1. God ſaw all things that he had made, and behold they were very good. So workes done by faith pleaſe God.

The anger of God, are thoſe puniſhments, by which he puniſheth ſinnes. Rom. 1. 18.

And that is alſo called the reuengement of God. Eſa. 47. 3. Pſal. 2. 5.

The furie of God, is the fierce and mighty wrath of God declared by moſt grieuous puniſhments Pſal. 2. 5. 12.

The hatred which is in God, is an abhorring, lothing and reiecting of euill. Mala. 1. 2 3. Rom. 9. 13,

Of the repenting of God.

The repenting of God, is not a changing of his diuine counſell and decree, which is immutable. 1. Sam. 15. 29. but a changing of the works of God. Geneſ. 6. 6. 1. Sam. 15. 11. Ierem. 18. 8.

The cauſes thereof are either the ſinnes or repentance of men.

Notwithſtanding this kind of change is decreed by God from euerlaſting. For God hath decreed both of theſe, namely to performe

some worke, and to change it againe, for the sins, and repentance of men. That changing of the worke is called the repenting of God.

And these are the affections which are attributed to God: the adioynts follow.

The adioynts of man which are attributed to God, are these, to sit in a throne to see. Psal. 2. to arise, to ascēd, to descēd, apparel. Psal. 104 2. he is called also a husbandman. Iohn. 15. 1.

And these attributes are taken from mā: others follow, which are both cōmon & also taken from other creatures: Of this sort are these: place, time, ascending, descending.

Wings are also attributed to God, by which is meant protection and defence. Deut. 32. 10. Psal. 17. 8. Psal. 91. 4.

Likewise a shadow is attributed to God. Psal. 91. 1. by which is meant protection. For euen as a shadow doth protect vs from the beames, and heat of the sunne: so God doth protect vs from daungers.

So God by a metaphor is called by diuers names.

He is called a tower. Psal. 91. 2. For euen as in high and defenced towers, we are safe from the enemie: so God doth set vs in safetie.

He is called a shield, a buckler. Psal. 3. 4.

He is called, a consuming fire. Deut. 4. 24. and 9. 3. Heb. 12. 19.

He

He is called a rocke. Pſal.71.
He is called a ſtrõg dwelling place.Pſal.71.3.
He is called a defence.Pſal.71.3.

Hitherto we haue ſpoken concerning the attributes of God: now we will ſpeake concerning the perſons of the Deitie.

A perſon of the Deitie, is a ſubſiſtence in the Deitie,hauing ſuch properties,as cannot be communicated from one to another. *Of the perſons of the Deitie.*

There are three perſons in the Deitie , the Father,the Son,& the holy gholt.Mat.3.16.& 28 19.1.Iohn.5.7. Epheſ.2.18. Gen.1.26. and 18.2.Exod.3.6. and 15.16.Pſal. 33.6. Eſa.6.3.

Theſe are coeternall,and equall,of one & the ſelfe ſame ſimple eſſence,diſtinct one frõ another by an incommunicable proprietie. And thoſe are diſtinguiſhed one from another , not eſſentially , becauſe the eſſence of them is but one, yet notwithſtanding really: they differ from the eſſence of God , not in deed,but by reſpect or by relation onely.

The Father , is the firſt in the Godhead, which hath begot the Sonne frõ euerlaſting. Pſal.2. 2.Cor.13.

The Sonne, is the ſecond in the Godhead, which is begotten of the Father , by an eternall communicating of the whole eſſence. Iohn.1.14.18.34.and 3.16.Mat.3.17. 2.Cor.1.

19.Hoſe.11.3.Luke.1.31.Rom.1.4.

Of the diuine generation.

The diuine eſſence neither doth beget,neither is begotten:becauſe that which doth beget,is in very deed, diſtinguiſhed from that which is begottē: now the diuine eſſence,being but one and moſt ſimple,it cannot be diſtinguiſhed from it ſelfe.

The Sonne, is beggotten of the eſſence of the Father:and hath the whole eſſence of the Father,not by flowing from, neither by cutting out of the Father, neither by propagation,(for the eſſence of the Sonne, doth not flow from the eſſence of the Father,neither is it (propagated or cut out of it) but by cōmunicating. And the Sonne is not indeede the Sonne of himſelfe, becauſe he is the Sonne of the Father:yet notwithſtanding he is God of himſelfe, that is to ſay, that eſſence which is in the Sonne, is not of another, but of it ſelfe, ſeeing the eſſence of the father, and the Sonne, is one and the ſelfe ſame. The eſſence of the Father, is of it ſelfe, without all beginning:but the eſſence of the Son, is the eſſence of the Father. For the Godhead, by which the Son is God, is that ſame by which the Father is God:therefore the eſſence of the Sonne is of it ſelfe and without beginning. Therefore Chriſt is God of himſelfe.For except he be God of himſelfe, he certainly can

not

not be God at all. For that he be God, God hath it of himselfe naturally. He cannot be God whose essence is not of it selfe.

But it is one thing for the essence to be begotten, and another thing to be begotten of the essence. The essence is not begotten of the essence, the essence is without generation.

Therefore the Sonne also as he is God, is not begotten. But the Son is begotten of the essence of the Father. Wherefore Christ as he is God is of himselfe, as he is the Sonne, he is of the Father.

The holy Spirit is the third person in the Godhead, which proceedeth from the Father, and the Sonne. Iohn. 15.25.26. & 20.22. Rom. 8.9. Esa. 6.8.9. Actes. 28.25.26. & 5.3.4. 1. Cor. 3.6. and 19.20. 2. Cor. 6.16.

Therefore God is one in essence. Exod. 3. 14 Deut. 4.35. and 6.4 and 7.9. and 10.17. and 32.39. 1. Cor. 12.6. Gal. 3. 20. Ephes. 4.6. 1. Tim. 2.5. But three in persons, whereupon we worship the reuerend Trinitie, or Trinitie in vnitie. Genes. 1.26. and 18.2. 1. Iohn. 5.7. Ephes. 2. 18. Rom. 9.5. 1. Timot. 3.16. Actes 5.3.4.

Hitherto concerning the essence of God: now concerning his workes.

The works of God, are those things which God doth for his owne glory. Psal. 8.1, & 19. & *Of the workes of God.*

104.1.Prouerb.16.4.Esay.48.9 Rom.1.20.21.

And by the cõsideratiõ of Gods works, diuers names are giuẽ to God in the Scripture.

Furthermore those are the vndeuided workes of the Trinitie, & yet we must keepe the personall proprietie, the naturall distinction, & order of the persons in working. For as the Son is of the Father, and the holy Spirite of the Father and the Sonne: so the Father worketh immediatly by the Sonne: and the Father and the Sonne, by the holy Spirite, in performing the same worke. For the Father is powerfull, but by the Sonne and the holy Spirite. Iohn.5.19.

The Father worketh by the Son, not as by an instrument or helper of the working.

The workes of God, are either benefits, or iudgements.

The benefites of God, are the works which God doth performe for our good.

The benefites of God, are either spirituall, or bodily.

Spirituall benefites, are those which pertaine to the soule or spirituall life.

Bodily benefites, are those which pertaine to a bodily life.

Hitherto generally concerning the benefites of God: now concerning his iudgements.

The iudgements of God, are those works,

by

by which he iuſtly layeth afflictiõs vpõ men.

Againe the workes of God are either eternall, or limited in time.

The eternall works of God are thoſe which were done from eternitie, before the foundations of the world were lay'd.

The workes of a certaine or ſet time, are thoſe which are done in the time appointed.

Hitherto concerning the adiuncts of the workes of God, the ſortes follow

The workes of God are two: the decree of God, and the execution of Gods decree. *Of the decree of God.*

The decree of God, is the eternall and vnchangeable worke of God, whereby he hath decreed in himſelfe, all things which he will do, & permit to be done, and all the circumſtances of all things. Act. 2. 23. and 4. 28. & 10. 42 Epheſ. 1. 1. 5. 11.

All things therefore are done by the decree of God. Epheſ. 1. 11. Mat. 6 33.

And God hath ſo decreed all things, that he hath determined the time, place, and the manner how they ſhould be done: and alſo hath appointed al things particularly to their end: and hath moreouer ordained euen the very meanes, by which they ſhall come to that end.

Now the decree of God is vnchangeable.

and vnmoueable, and such a one as God can not repent him of it, and therefore it is necessary. Psal. 33.11. Num. 23.19. 1. Sam. 15.29. Esa. 46.10. Mal. 3.6. Iam. 1.17. Esa. 14.24.27.

The decree of God, is either generall, or speciall.

Gods generall decree, is that which pertaineth generally to all and euery thing, great and small, yea, euen to those things, which fall out euery moment.

Gods speciall decree, is that which doth specially concerne men.

Of the decree of Predestinatiõ.

That pertaining properly to the eternall saluation, or destruction of men, is called the decree of Predestination.

The decree of Predestination, is the decree of God, concerning the eternall saluation, or destruction of men.

And that is two fold: the decree of electiõ, or the decree of reprobation.

The decree of election, is that decree, by which God hath purposed with himselfe, to deliuer (and also to ordaine to eternall life, and that to the prayse of his glorious grace, from that common destruction into which men would willingly haue thrust themselues headlong) all those whõ he would haue mercy vpon. Ephes 1. 5. Mat. 22. 14. Rom. 8.28. & 9.21. Actes. 13.48, Luke. 10.20. Phil. 4. 3.

Reuel.

Reuel.3.5.and 21.27.

The decree of election is by a metaphore called the booke of life, in which are written the names of those that shalbe saued. Reuel. 20.12.15.

The decree of reprobation, is that decree by which God hath purposed with himselfe to leaue,and that for the declaratiõ of his iustice,those on whom he will not take pitie,in euerlasting destruction, to which, for their sinnes,they should be subiect. Prouerb.16.4. Exod.9.16.Rom.9.22.2.Pet.2.4.Iob.4.18.&.15 15.Iude.vers.4.Reuel.13.8.& 17.8.&.20.15.

Hitherto concerning Gods decree: now concerning the execution of Gods decree.

The execution of Gods decree, is a most free,and iust worke of God: by which God doth in the determined time performe all things, which haue bene decreed frõ euerlasting, and doth so performe them, as they were decreed. *Of the executiõ of the decree.*

For the workes of God are now in time so performed, that they do fully answere to his decree, that is to say, that those things which are decreed should all of them be done indeed, and as they were decreed, so they should be done.

The execution of Gods decree is two fold:

either respecting this life or the life to come.

The execution of Gods decree, respecting this life, is that by which those workes are done, which God hath decreed to doe in this life.

Those workes are two fold. Creation and prouidence.

Of Creation. Creation, is a worke of God, by which he hath brought forth all creatures of nothing. Gen. 1. 2.

A creature, is whatsoeuer hath bin made by God of nothing.

Now all the creatures of God were created very good. Therfore all nature as it is nature, is good, because it is the worke of God.

Of these creatures some are created according to the Image of God: some are not.

Of the image of God. The Image of God, is that dignitie, and excellencie, in which the reasonable creatures, being created like vnto God, do excell other creatures.

Of this Image of God there are two parts, perfect reason, and perfect blessednesse.

Perfect reason, is a part of Gods Image, by which the reasonable creature, doth more expressely carie the Image of God his creatour, whilest by a certaine diuine force it knoweth plainely things, without errour, as they are, and doth will and chuse no other thing,

thing, then that which doth pleaſe God.

And that perfect reaſon conſiſteth, both in the mind and in the will.

Perfect reaſon in the minde, is an excellent vnderſtanding, rightly knowing all ſimple, particular, and generall things, which a created nature can know, and ioyning them together, or diuiding them, or reaſoning by compared things, it hauing alſo by nature, ſome ingraffed & naturall knowledge, ſuch as are the princples of arts, and rule of life, and a reſpectiue motion iudging of the proper acts thereof.

In the will there is both the conformitie of the will with God, and alſo free will.

The conformitie of the will with God, is that obedience, which the will doth vprightly performe to God, ſo that all inclinations, deſires, and actions do agree with Gods will.

The freewill of a reaſonable creature, is the power of the will, chuſing or refuſing freely and of it own proper motion, without compulſion, that which vnderſtāding ſheweth to be choſen or refuſed.

Thus farre concerning perfect reaſon: now concerning perfect bleſſedneſſe.

Perfect bleſſedneſſe is that other part of the image of God, by which a naturall crea-

ture, through an excellent ioy, taking pleasure in God alone, doth enioy perfect felicity.

Of Angels. The creatures made according to the image of God, are Angels, & men. Angels, are created, vnderstanding, and inuisible spirits neither sustained in any other (excepting in God alone) neither part of another.

And Angels are either good or euill.

Good Angels, are Angels which haue stood in their integritie in which they were made.

Their free will, is to good things only, because they are already so confirmed in goodnesse, that their mind cannot be deceiued, nor erre in iudging, that is to say, in approuing, & misliking the obiect, neither can the will desire any other thing, thē that which the mind iudgeth, but chuse that which it approueth, refuse and reiect that which it misliketh. Iob. 4.18. Mat. 22.30. 1. Tim. 5.21. Eph. 1.10. Col. 1.20.

The dutie of good Angels is two fold: either towards God, or men.

Their dutie towards God is of two sorts: the first to do Gods will. Psal. 103.20.

The second to set forth God by continuall prayses. Psal. 103.20. and 148.2.

The dutie of Angels towards men, is also two fold.

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The one, to be a defence to the elect againſt all dangers, and againſt the ſubtleties and aſſaults of the enemies, & to cary the ſoules of the elect being dead, into the place of the bleſſed. Or elſe to miniſter to thoſe that feare God in all their waies. Heb. 1. 14. Pſal. 34. 8. & 103. 21. Mat. 18. 10. Pſal. 91. 11, Dan. 10. and 12. Luke 16. 22.

Their other dutie is, to puniſh the euill. For the good Angels, are not onely the diſpoſers of the goodneſſe of God, but alſo ſometime executers of puniſhment. 2. King. 29. 35.

Hitherto concerning good Angels: now concerning euill Angels.

Euill Angels, are Angels who haue fallen from God. Iohn. 8. 44. 2. Pet. 2. 4. Epiſtle of Iude. 5. 6. Epheſ. 2. 2.

The ſame are called deuils.

And they are the firſt authors of all ſins, & do endeuour to ſeduce men by their temptations, and to ſtirre them vp to ſin, as alſo by all meanes to turne them away from God, & to thruſt them headlong into deſtruction.

The temptations of the deuill, are perſwaſions, ſollicitings, and ſtirrings vp, by which he doth endeuour to draw men into ſinne and deſtruction. After this manner he tempted our firſt parents. Geneſ. 3. 1. So

the diuell tempting Christ, solicited him to distrust concerning Gods prouidence, as though God could not sustaine, and preserue him without bread. Mat. 4. 3. he tempted him to rashnesse, and vnaduised boldnesse, that for the obteyning of glory, he might expose himselfe to vnnecessary daungers. vers. 6. he solicited him to idolatry. vers. 8.

In euill Angels, we must consider both their office, and restraint.

If we respect their office, they are compelled to serue and obey God, in those workes, which it pleaseth God to performe by them.

Of this office there are two parts: For they are ordeined both to afflict the godly, that their constancie might be proued Iob. 1. 12. and 2. 6. 7. 2. Cor. 22. 7. as also to vexe the wicked, as officers, and tormentors appointed by God.

The restraint of the euill Angels, is the bounding, and limiting of their power and fury, that they are able to do no more, then God doth suffer them to do.

Their free will is to euill things only. For seeing they are cast away from God for euer, & are hardened in euill, they can do nothing, nor hereafter shall do any thing but sin, that is to say, onely to approue with their mind, and chuse with their will, those things which

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are euil, and diſpleaſe God, and therefore they ſhal ſuffer euerlaſting puniſhment. Ioh. 8. 44 1. Ioh. 3. 8. Mat. 3. 8. Mat. 25. 41. Iude. verſe 6. Reuel. 20. 10.

Hitherto concerning Angels: now concerning man.

Man is a creature of God, made according to his Image, conſiſting of a bodie, and a reaſonable ſoule. *Of man.*

We ought eſpecially to conſider, both his eſtate, and alſo his will.

The eſtate of a man is to be conſidered two wayes: one before the fall, another after the fall. *Of the eſtate of man.*

The eſtate of man before the fall, was that happy eſtate of his firſt integritie, in which man was made at the beginning. It is alſo called an vpright eſtate, or the eſtate of integritie, or innocencie.

The eſtate of man after the fall, is that eſtate into which all men fell afterward.

And that eſtate is two fold: corrupted, or renued.

The corrupt eſtate, is that vnhappie eſtate, which all men deſcending by carnall generation, haue fallen into through ſinne.

The renued eſtate, is that eſtate of man, in which man is renued againe according to the Image of God.

And that renued eſtate is two fold: the one begunne, the other perfected: the former is in this life, the other in the life to come.

Hitherto concerning the ſtate of man: now concerning his will.

f the will of an.

The will of man, is that power of his will, chuſing, or refuſing that, which the vnderſtāding ſheweth to be choſen or refuſed.

And that was of one ſort before the fall, and of another ſince the fall.

The will of man before the fall, was free in all things, becauſe it could incline to either part, that is to ſay, to good or euill, ſo that it might chuſe either the one or the other, yea & that ſo farre, that man by his own ſtrength was able to ſtand or to fall.

For although man were ſo made, that he was good, and could know God aright, and performe to him right & perfect obedience, by the free motion of his owne will, yet notwithſtanding he was changeably good, that is to ſay, he was not ſo cōfirmed in the knowledge and obedience of God, but that a ſhew of ſome good being ſet before him, he might be inclined to fall away, and indeed did fall away of his owne proper motion.

Thus much concerning the will of man before the fall.

The will of man after the fall, is to be con-

ſidered

ſidered two waies: firſt as it is in this life, ſecondly as it ſhalbe in the life to come.

In this life it is two fold: the one in the corrupted, or vnregenerated men, the other in the regenerated men.

In men corrupted or vnregenerated, the will is both bound and free.

Their will is free onely to euill, in all things, both in ſpirituall, and alſo in ciuill & outward matters. But freedome of the will to goodneſſe, is loſt through ſinne.

True it is indeed, that the will of the vnregenerate, worketh freely, yet it can doe nothing but ſinne. And ſin doth alwayes flow from this fountaine of the free will of man.

And although the vnregenerated ſometimes doe performe ſome good workes morally, and ſuch as of themſelues are good, yet by accident they are become ſinnes: becauſe they do them not by the true knowledge of God, & by faith, laſtly becauſe they erre from the true end, whileſt they do not regard this, namely the honor of God. Heb. 11.6. Mat. 23. 27.28. Rom. 1.18. and 14.23.

Of the bondage of will.

But the will of the vnregenerate is bound & captiue as cõcerning good & holy things, nd ſpecially concerning things belonging o ſaluation and eternall life. For the vnrege- erate, can not by their owne ſtrength turne

themselues to God, nor receiue the grace that God offereth them, nor vndertake or performe any worke pleasing God. Gen. 6. 5. and 8. 21. Ier. 13. 10. 23. & 17. 9. Psal. 14. 1. 3. Rom. 3. 10. 11. 12. Mat. 7. 18. & 12. 34. Ioh. 3. 3. & 6. 44. & 12. 39. Rom. 7. 18. and 8. 7. 2. Cor. 3. 5.

Hitherto concerning the will of man being corrupted: now concerning the will of the regenerated man.

Of the will of a regenerated man.

The will of the regenerated man, is free, partly to good, partly to euill.

The will of the regenerated man to good, is free by the speciall blessing & assistance of the holy spirit, who doth begin, continue, and make perfect in him his cõuersion to God & good workes: & that so, that both the beginning, proceeding, and finishing of his cõuersion is the free gift of God: notwithstanding in the meane while the regenerated man is not idle, but worketh, being stirred vp by the holy spirit. Deut. 30. 6. 1. Kin. 8. 58. Iere. 31. 33. Ezech. 11. 19. and 36. 26. Luke. 24. 45. Ioh. 6. 45. Acts. 16. 14 Rom. 6. 18. 2. Cor. 3. 5. and 17. and 46. Phil. 1. 6 & 2. 13 Ephes 4. 24. Col. 3. 20.

Againe the will of the regenerate man is free to euill, first because the regeneration, & renuing of nature, that is to say, of the mind, will, & affections is onely begun, & not perfected

fected in this life, and alwayes the reliques of fleſh or ſinne doe remaine, which doe ſomewhat both darken knowledge in the mind, & alſo toſſe & turne the will, ſo that we cannot by and by doe thoſe things which we would. Mar.9.24, Ro.7.18. & ſo folowing. 1. Cor.13.12.

Secondly, becauſe the regenerate are not alwayes powerfully ruled by the holy ſpirit, but now and then for a time are as it were forſaken, and left to them ſelues by God (who doth not ſo manifeſt his power in them as before time) that they falling into ſinne might be humbled. 2. Sam.24.1. 1. King.8.57. Pſal.51.13. Eſa.62.17. Eze.16.6. and 63. Rom. 11.32. 2. Cor.12.7.

Hitherto concerning the will of men in this life: now concerning their will in the life to come.

In the life to come there ſhall be one will of thoſe that are bleſſed, and another of thoſe that are damned.

The will of the bleſſed after this life ſhall be free onely to good, and not to euill, ſo that they ſhall not onely not ſinne, nor chuſe the euill, but they ſhall not be able to ſinne, or to chuſe the euill, that is to ſay, that they ſhall will nothing but that which is good.

And hereof there are two reaſons.

1 Becauſe their regeneration ſhalbe perfect,

and not begun onely, as now it is. Mat. 21. 30. 1. Cor. 3. 12. 1. Iohn. 3. 2.

2 Becauſe they ſhall neuer be forſaken, but ſhalbe gouerned cõtinually, & ruled powerfully of God in all their actions, that they ſhould not erre frõ a right courſe. 1. Cor. 15. 28.

The will of the dãned ſhalbe only to euill for euermore: becauſe they ſhall alwayes be without any repentance, and hope of pardon & deliuerance, and ſhall remaine in the kingdome of Sathan, & be thruſt forward by him and their owne luſts, and ſhall fight againſt God. Mat. 25. 46. Mar. 9. 43.

Hitherto concerning creation: now concerning the prouidence of God.

Of the prouidence of God.

The prouidence of God, is a worke of God, by which he gouerneth all things according to his owne will, & doth direct them to his owne glory, and to the ſaluation of the elect. Otherwiſe it is called the gouernement, the rule alſo, and kingdome of God. Pſal. 93. 1. and 97. 1. and 99. 1: and 103. 19.

And that is a perpetuall teſtimony of Gods preſence in all places.

Neither doth any thing happen raſhly, or by chance, but all things are done by the prouidence of God, according to his fatherly counſell and will.

Neither yet is that done without Gods will,

will, which is done contrary to his will.

Both good and euill is gouerned by the prouidence of God.

Good is that which God alloweth, as for example, all the ſubſtances of things, & their quantities and qualities, which they haue by creation, their motions, and changes, their actions and euents as farre foorth as they are motions, and do agree with Gods nature and will, as it is expreſſed in his word. *Of good.*

Whatſoeuer therefore is remaining either in deuils or in men by creation, is good.

Good is either naturall, or morall.

Naturall good, is euery good thing which God hath created in nature, to thoſe vſes of men which pleaſe God, as the ſun, the moone, the earth, the water, meat, drinke & rayment.

Morall good, is an action agreeing with the eternall, and vnchangeable wiſedome of God, manifeſted in Gods law, which both by creation is ingraffed in the mindes of men, and afterwardes publiſhed abroad by Gods voyce. Or elſe morall good, is euery good action agreeing with the will of God reuealed in his word.

Thus much concerning good: now concerning euill.

Euill, is a deſtruction of the nature created by God. *Of euill.*

And that is, either the euill of the offence, or of the punishment.

Both these euils are set downe. Iere. 18. 8. If this nation shall turne away from their euill, concerning which I haue spoken against them, it shall also repent me of the euil which I supposed to haue done vnto it.

Euill of the offence, is sinne.

Of sinne. Sinne, is euery thing contrary to the law of God.

Sinne is either of diuels or of men.

The sinne of the deuils is that, into which euill Angels haue fallen.

And that is two fold, their fall, and the malice following their fall.

The fall of the deuils, is their falling away from God, whereby they haue left their own standing, assigned them in heauen for ministration.

The malice following vppon the fall of the deuils, is that, whereby they are for euer made the enemies of God, and of men, and are caried with an vnreconcilable hatred towards God, and men. 1. Ioh. 3. 8. 9. 1. Pet. 5. 8. Ephes. 6. 12.

Thus farre concerning the sinnes of deuils: now concerning the sinnes of men.

The sinne of men, is that sinne into which men haue fallen.

And

And that is of two ſorts, either the ſinne of our firſt parents, or of their poſteritie.

The ſinne of our firſt parents, is the ſinne of Adam and Heuah.

And that is two fold: both the fall, and the corruption following the fall. *Of the fall of our firſt parents.*

The fall of our firſt parents, is the eating of the forbidden fruit, by the perſwaſion and ſubtletie of the deuill, through which eating they did breake the commaundement of God, and haue caſt themſelues and their poſterity headlong into eternall death.

Now our firſt parents fell, both willingly, and by Gods prouidence.

That they fell willingly, it appeareth hereby, becauſe they were endued with a will of their owne, which was free, and could not be compelled.

Thereupon it came to paſſe, that a ſhew of good, that is to ſay, of obtaining a diuine nature being ſet before them, they did fall, and ſinne, the mind approuing that which was ſet before it, and the will inclining it ſelfe to embrace the ſame.

That they fell by Gods prouidence, it appeareth in the Pro. 16. 4. Rom. 11. 32. Gal. 3.

The corruption following the fall, is a darkening of the Image of God, by which there ceaſeth to be in the mind the true and

perfect knowledge of God, in the will the freedome of choise to goodnesse, and in the hart the true loue and feare of God,& a purpose & desire to obey God,& there succeeded in the mind ignorance, & doubtfulnesse: in the will,and hart stubburnnesse against God, and a froward disposition.

Thus much concerning the sinne of our first parents.

The sin of the posterity,is that into which all the posterity of Adam & Heuah did fall. And that is two fold: originall or actuall sin.

Of original sinne.

Originall sin,is that sin,in which all of vs are conceiued & borne, who do descend by a carnall generation. Paule calleth it the sinne dwelling in vs.Rom.7.20.Psal.51.7.Ephes.2.3.Rom.5.12.

The partes thereof are two: Originall guilt,and originall naughtinesse.

Originall guilt,is a naturall offence,& subiection to punishment, because of the fall of our first parents. Rom.5.12. So death went ouer all men.

Originall naughtinesse,is a naturall deprauing and corruption of mans whole nature.

This naughtinesse is not the very nature of mā it selfe, but onely sticketh to mans nature, from which it is alwayes to be discerned,euen after the deprauing.

And

And that is both in the ſoule & in the body.

Naughtineſſe in the ſoule is two fold: the darkneſſe in the minde, and the loſſe of free will, or of free choiſe to good, and the diſorder of the affections of the hart, naughty diſpoſition to vices.

Naughtineſſe of the body is alſo two fold: the diſorder of the moueable members, and diſeaſes which come by nature.

Thus much concerning originall ſinne: now concerning Actuall ſinne.

Actuall ſinne, is that ſinne, which we our ſelues commit.

And firſt, that is either inward, or outward. 1

Inward ſinne, is euery euill thought, and doubting concerning God and his will, incredulitie and the reſt.

Outward ſinne, is euery word, deed, or geſture contrary to the law and will of God.

Outward ſinne is either hid or manifeſt.

An hid ſinne, is that which no man is priuie of, beſides he which did commit it.

A manifeſt ſinne, is that ſinne, which other men alſo are priuie vnto, and are offended & made worſe thereby. Therefore it is ſpecially called an offence.

Of an offence.

An offence is a ſpeech or deed whereby an other is made worſe.

An offence, is either giuen or taken.

An offence giuen, is an vngodly doctrine, or euill example of maners, which doth hurt others, either becauſe they doe imitate the ſame, or becauſe by it men are diſcouraged from the Goſpell.

An offence taken, is when either by ſome right doctrine, or neceſſary deed, hypocrites are offended, and conceiue hatred of the Goſpell, and godly men. And that is alſo called a Phariſaicall offence.

2 Againe ſin is either raigning, or not raigning: which ſome men call deadly or veniall.

A ſinne raigning, is that ſinne, which the ſinner doth not reſiſt by the grace of the holy ſpirit, regenerating him to eternall life, and therefore it maketh him ſubiect to eternall death, except he repent, and obtaine pardon by Chriſt.

A ſinne not raigning, is that ſinne which the ſinner reſiſteth by the grace of the holy ſpirit, regenerating him to eternall life, and therefore he is not ſubiect to eternall death, becauſe he repenteth him, and doth obtaine pardon by Chriſt.

Euery ſinne in it owne nature, is deadly, that is to ſay, it deſerueth eternall death, but it is made veniall, that is to ſay, it doth deſerue pardon and forgiueneſſe, ſo that it doth not

not bring to the regenerate death eternall, by grace through Chriſt.

Moreouer, euery ſin is either againſt conſcience, or not againſt conſcience. 3

Sinne againſt conſcience, is a ſinne when a man knowing the will of God, doth contary to it of ſet purpoſe.

Sin which is not againſt conſcience, is that ſin, which is cõmitted of him, that knoweth not the will of God, or elſe the ſin is acknowledged, and lamented of the ſinner, to be a ſin, yet it cãnot perfectly in this life be auoyded: as for example, originall ſin, and many other ſinnes of ignorance and infirmity.

Furthermore, ſinne is either pardonable or vnpardonable. 4

Pardonable ſin, is that ſinne which is forgiuen to him that repenteth, and to him that asketh remiſſion through Chriſt.

Such are all ſinnes, except the ſin againſt the holy Ghoſt.

Vnpardonable ſinne, is that ſinne which is not forgiuen, neither in this world, nor in the worle to come. Mat. 12. 31. Mat. 3. 28. Luk. 12. 10. Heb. 6. 4. 5. 6. 1. Iohn. 5. 16.

Of this ſort, is the ſinne againſt the holy Ghoſt.

The ſinne againſt the holy Ghoſt, is that ſin, where Gods truth is reſiſted, or denyed

of set purpose, after that the mind is cõfirmed, and taught in the truth, by the testimony of the holy spirit, whosoeuer commit this sinne are punished by God with blindnesse, so that they can neuer repent, and therefore cannot obtaine forgiuenesse.

5 Moreouer sinne is either affected, or vnaduised.

An affected sinne, is that sin which is committed of meere malice or stubburnnesse.

An aduised sinne, is that sinne which is cõmitted of rashnesse or infirmity.

6 Lastly, euery sinne is by it selfe, or by accident.

Sinnes by them selues, are all sinnes which are forbidden by the law of God.

Sinnes by accident, are the actions of the vnregenerate, which indeed are commanded by God, but yet they displease God, because of the defectes and vices concurring in the wicked: or else indifferent actions which are done with offence.

Thus farre concerning the euill of the offence: now concerning the euill of the punishment

Of the euill of the punishmẽt. The euill of the punishment, is euery destruction, or affliction, or forsaking of the reasonable creature whereby God punisheth sinnes.

Thus

Thus much concerning the ſubiect of Gods prouidence: now concerning the parts thereof

Of the prouidence of God there are two parts: Action, and permiſſion. *The partes of the prouidence of God.*

Auguſtine in his booke called Enchiridion to Laurentius; There is not any thing done, but that which the almighty would haue to be done, either ſuffering it to be done, or he him ſelfe doing it (and now nothing could de done, if he did not ſuffer it, neither doth he ſuffer any thing to be done againſt his will but willingly.) Nothing therefore is done but that which either God himſelfe doth, or ſuffereth to be done.

The action reſpecteth good things which God himſelfe doth, amongſt which are numbred the euill of the puniſhments (as men cal them) becauſe they tend to that which is good morally. *Of the action of God.*

The action of God is either by meanes or without meanes.

The action by meanes, is when God for the performing of certaine workes vſeth the miniſtery of ſecõdary cauſes as inſtruments.

And the inſtruments which God vſeth are either good or euill, *Of Gods inſtruments.*

God doth alwayes vſe well both of them, that is to ſay, both the good, and the euill inſtruments alſo.

God vseth the euill, either to exercise and try the faith, patience, and constancy of the elect, as it is manifest by the example of Iob: or else to chasten the elect: so doubtlesse Absalom was vsed by God to chasten Dauid: or to punish euill men, that the euill might be punished by the euill. Esay. 21. 2.

Now although he vse euill instruments, yet he is not the author or partaker of any sinne at all: which appeareth euen by this, that at the length he doth most seuerely punish those wicked instruments whose helpe he vsed. Esa. 14. 5. 6. 29.

Although also euill men do nothing, neither can doe any thing, but that which is decreed of God: yet they cānot be excused, neither can they haue any excuse, and then are worthily punished, because they doe not regard the decree & glory of God, neither that end which God hath purposed with himself: but their owne euill purpose, that they might bring that to effect, that is to say, that they may do those things which their natural malice doth suggest vnto thē, they being filled, with anger, enuy, hatred, desire of reuenge; & set no other end before them, but that they might satisfie their own desire, couetousnes, and ambitiō, that they might preserue or encrease their own estate, that they might ouer-

throw

throw the good,and that they might reuenge thẽſelues.Hereof there is a notable example, Eſa.50.5.6.and ſo forward.Eſa.14.5.and.5.7.6.

For the wicked do alwayes ſet before them ſelues an euill end.Gene.50.20.

Now though God moue and ſtirre vp the euill, that he might doe ſome good thing by thẽ:they notwithſtanding moue themſelues with a contrary motion,to do wickedly, and that they might will that which is euill, and performe the ſame alſo.

Yet in the meane while, God doth direct thoſe euill things which the vngodly do,to a good end,namely to his owne glory,and the ſaluation of the elect.

For God knew that it did rather pertaine to his moſt omnipotẽt goodneſſe to turne euil to good,thẽ to ſuffer euill not to be at all.

Wherefore in that Sathan,and the wicked ſin,it is of themſelues,that they in ſinning do this or that,it is by the power of God, that is to ſay, in that the euill are moued and doe worke, it is bv the power of God, but that they worke euilly, that is to ſay, are moued and worke, with euill affections, euill counſels, in euill manner, and with an euill end, that is of themſelues:for naughtineſſe is to be diſtinguiſhed from the action it ſelfe, with which the naughtineſſe is adioyned.

Euery action, as it isan action, is of God: for in him we liue, we moue, and haue our being. Acts. 17. 28. and he performeth all things by the counsell of his will. Ephes. 1. 11. but the naughtinesse of the action, doth arise from the will of man, neither doth it touch God, who can so vse euill and wicked instruments, that in the meane space, he is not so much as once touched with any infection of euill.

What sin so euer therefore is in the action, it doth cleaue vnto the instrument, by whom although those things are done, which God would haue to be done, yet they are not alwayes done after that manner which pleaseth him: & they set before thēselues another end then that which God respecteth.

Both these kindes of instruments, to wit, both good and euill, are either ordinary or extraordinary.

Ordinary instruments, are those instruments which God vseth ordinarily to execute his decree.

Extraordinary are those which are contrary to the former.

Againe instruments, are either liuing or without life.

Liuing instruments, are either reasonable or voyde of reason.

Reasonable instruments, as for example

Angels

Angels.2.King.6.17.Iob.2.7.

And men. Geneſis. 45.4.2. Sam.16.10.Ierem.25 9.Ezech. 21.21. Iohn.19.11. Actes.2. 23.and 4. 27.

Inſtruments voyde of reaſon: as for example,beaſtes.2.Pet.2.16.Ezech.14.2.King.2.24. Gene.8.2.Exod.8.2.

Inſtruments without life are theſe: brimſtone, fire. Geneſis. 19. 24. Hayle. Exod. 9.22.Manna.Exodus. 16.4.fleſh.Exodus.16. 13. meate and drinke. 1. Kings. 14. 4. alſo drought,famine,diſeaſe,peſtilence,the ſword, warre,death.Eſay.13.4.17.For all theſe are the miniſters of God.

Thus far cõcerning Gods action done by meanes: now concerning Gods action without meanes.

Of the action of God without meanes.

The action of God done without meanes, that whereby God doth performe without meanes or inſtruments, whatſoeuer he will. Gene.20.3.Mat.4.4. Deut.8.3.So Gene. 2.5. When as yet the Lord had not rayned on the earth, neither was there any man to till the ground,yet all things were greene, and flouried in the field, and there were frutes in the fields.

Hereby we learne that God can euen without meanes, performe and bring foorth all things.

Neither yet doth it follow thereupon, that the earth is not to be tilled, becauſe God without meanes can bring forth of the earth all things, that is to ſay, although it rayne not, although the earth be not tilled; becauſe God afterward ordained meanes by which he would worke. Now we muſt vſe theſe meanes or elſe we ſhould tempt God.

Yea God would haue man to labor euen in the ſtate of his integrity, namely that he might till and dreſſe the garden Eden. Gene. 2.15.

Thus farre concerning the action of God: now concerning his permiſſion.

Of Gods permiſſion. Beza in his queſtions and anſweres. God worketh not in the euill ones, but deliuereth them vp to Sathan, and their owne luſts.

Gods permiſſion, is the worke of Gods prouidence, whereby God according to his eternall decree permitteth the euill of the offence, or ſin to be done, whileſt he doth withdraw his grace from ſinners, and doth not incline or bend their will to obey Gods will. Eſa. 2.6. Acts. 14.16. Rom. 1.24.28. Pſal. 81.13.

Permiſſion is a ſuffering of the euils of the offence, that is to ſay, of ſinnes which are not done by God himſelfe, but he doth ſuffer them to be done according to his decree. Eſa. 2.6. Actes. 14.16. Rom. 1.24.

But God ſuffereth the euill of the offence, ſo that it cānot be done except he be willing

,& it cā no other wiſe be done thē he ſuffe-
eth, nor no further then he permitteth, that
e alſo may direct it to a good end.

He ſuffereth the Saints to fall into ſin, that
ney being chaſtened for their ſinne, he might
ring them to the true knowledge of them
lues, and to humility, Pſal. 119.

It is good for me, ô Lord, that thou haſt
umbled me, that I might learne thy ſtatutes.

He ſuffereth alſo the reprobate to fall in-
o ſinne, that he might ſhew the glory of his
uſtice in puniſhing them for their ſin. Rom.
17. Exod. 9. 16.

For God would not being good, ſuffer any
hing to be done euilly, except alſo he being
mnipotent, could turne euill to good.

He hath not therefore by his eternall, im-
utable, moſt wiſe and moſt iuſt purpoſe at
ny time wrought or approued euill, but per-
itted onely, that the chiefe creatures ſhould
ll into ſinne.

Howbeit the deuill and the wicked, yea all
eatures are ſo in Gods power, that without
s will, they cannot onely not do any thing,
t they cannot ſo much as once moue them
lues. Gene. 20. 6. So the falſe Prophet Balaā
uld not curſe the people of Iſraell. Num. 22.
b 1. 12. Prouerb. 21. 1. Actes. 17. 25. 28.

Hereupon we may gather two doctrines.

The first pertaineth to our comfort, namely, that no euill can befall vs from the deuill or from wicked men, without the will and permission of God.

The other pertaineth to our instruction, namely, that whatsoeuer aduersity commeth to vs, our minde must be turned away from our enemies and the euill men who hate vs, and be lifted vp to God, and we must beare all things patiently. Iob.1. we must acknowledge the iudgements of God to be iust, and reuerence them. Psal.119. It is good for me, ô Lord, that thou hast humbled me & so forth. And we must commit our iniury to God, and so forth.

Hitherto concerning the parts of Gods prouidence: the sorts follow.

The prouidence of God is two fold: Generall or speciall.

Of the generall prouidence of God.

The generall prouidēce of God, is that wher by the whole world is gouerned. Gen.7.1.2.

And that is declared, & especially behel in the preseruation or destruction of thing

The preseruatiō of things, is that whereb God preserueth all creatures, the better to de clare his loue towards them. Psal.36.8 9. Psa 104 throughout. 105.106. Mat.6.26.30.

Preseruation is either vniuersall or speciall

Th

The vniuerſall preſeruation, is that whereby he is preſent with all and euery creature, euen with the euill, ſo that he may preſerue them onely as long as pleaſeth him. Pſal 104. throughout. Mat. 6. 26. 30.

That is made manifeſt by their ſucceeding one another, or by their continuance.

By their ſucceeding one another, whereby one ſort dying or periſhing, another ſort cõmeth in their roome: as for example, men after men, beaſtes, after beaſtes, corne after corne. or one ſeaſon after another ſeaſon; as for example, the ſpring after the winter, the ſommer after the ſpring, the fall of the leafe after ſommer, winter after the fall of the leafe.

By their continuaunce, as for example, of thoſe things which are voyde of theſe changes, as the continuance of the heauenly motions, of the ſunne, and other ſtarres, of the continuall ſpringing of riuers, &c.

Particular preſeruatiõ, is that whereby he doth take the care of euery particular thing ſeuerally. Mat. 6. 30. and 10. 29. 30. Pſal. 56. 9. God nũbreth euen the teares of his children.

The deſtruction of things, is that whereby God doth deſtroy whatſoeuer he will, that he might ſhew euident examples, of his moſt iuſt indgements. Pſal. 104. 29. and Pſal. 105. & 10. Gene. 7. 4. and 19. 24. Num. 16. 31.

The vse of this doctrine of Gods prouidence is three fold.

1 That we should be patient in aduersities. Rom.5.3.Iam 1.3.Iob.1.21.

2 That we should be thankefull in prosperitie.Deut.8.10.1.Thess.3,18.

3 That we should haue a most sure hope layed vp for the time to come, in God our most faithfull father, certainly knowing that there is nothing that can draw vs away from his loue.Rom.5.24.5.6.Rom.8.38.39.

Hitherto concerning the generall prouidence of God: his speciall prouidence followeth.

Of Gods speciall prouidẽce.

The speciall prouidence of God, is that prouidence whereby God doth particularly gouerne men.

The workes of Gods speciall prouidence, are either vniuersall or particular.

The vniuersall workes, are those which belong to all men generally.

And the vniuersall workes are these, predestination, the naturall manifestation, and affliction, the hid motion of the wils of men, and the gouerning of all humane actions.

Of Predestination.

Predestination is an ordaining of men being fallen, either to eternall life, or to eternall death.

Predestination is two fold: Election or repropation.

Election

Election and reprobation are properly referred to mankind, already made & fallen, and corrupted by sinne: but by a metonymie or putting of the effect for the cause, euen the very decree of chusing and reiecting is called by that name also.

Election is that predestination, whereby God of his free mercy doth deliuer out of the common destruction, whom soeuer it pleaseth him. Ephes. 2.3.4.5.6.7.

God is pleased to declare his mercy on the elect: because when he might most iustly cast away all mankind for sinne, into which they had fallē willingly, for we all were the sonnes of wrath by nature, euen as well as others: he of his free mercy deliuered some from that cōmon destruction, that euery mouth might be stopped, and the whole glory of our saluation might be attributed to God alone. Ephe. 2.3.4.5.6.7.

Reprobation, is that predestination by which God according to his iustice, doth leaue those, on whom he will not take mercie, in the destruction into which they haue willingly throwen themselues headlong.

Hitherto concerning predestination: now concerning the naturall manifestation of God.

Of the naturall manifestation of God.

The naturall manifestation of God, is that which is done by the helpe of nature, to this

end, that the excuſe of the ignorance of God, and of ſinne, might be taken away from all men.

And that naturall manifeſtation is either by the law of nature, or by the workes of nature.

The law of nature, is a naturall knowledge ingrauen in the hearts of men in the firſt creation, teaching a difference betweene honeſt and diſhoneſt things, that we may ſeeke after the firſt and eſchew the latter. Rom. 1. 32. and 2. 15.

The manifeſtation of God, by the workes of nature, is that naturall manifeſtation, by which through the workes of creation God doth ſhew forth his eternall power and diuinitie. Rom. 1. 19. 20.

Hitherto concerning the naturall manifeſtation of God: now concerning affliction.

Of affliction. Affliction, is a worke of Gods ſpeciall prouidence, whereby God according to his eternall decree doth afflict men.

Affliction, is either the puniſhment or the croſſe.

Of the puniſhment. Puniſhment, is an affliction, which God layeth on men for ſinne.

And that is either Gods chaſtiſement, or his reuengement.

Chaſtiſe-

Chastisement is a punishment, whereby God chasteneth the elect for their sinnes that he might stirre them vp to repentance. Esay. 2.17. Psal.119.71.

Gods reuengement is that punishment, wherby God doth take vengeance on the sins of the wicked, that he might destroy them.

Gods reuengement is two fold, spirituall or bodily.

Gods spirituall reuengement is that which doth pertaine to spirituall things or to the soule.

And that is either the hardening of them, or the withdrawing of Gods grace.

The hardening of them, is a speciall reuengement, when God by his iust iudgement doth leaue some in their naturall blindnesse and naughtinesse.

The withdrawing of Gods grace, is a spirituall reuengement, when God for the sins of men doth take away his grace, from them whom he had begun to enlighten.

The bodily reuengement, is a reuengemẽt which God layeth on the wicked in things pertayning to the bodie.

Againe reuengement is either temporall or eternall.

The temporall reuengement is a punishment, which is layd on the wicked in this life,

that by it as by a preparation, they might be prepared, to the moſt grieuous puniſhment of hell, which at the length remaineth for them.

Eternall reuengement, is a puniſhment which the wicked ſhall endure in hell for euermore without any end.

Hitherto concerning the puniſhment: now concerning the croſſe.

Of the croſſe of the Church.

The croſſe is the afflictiō, both of the whole Church, & ſpecially of the particular and holy members thereof, but not for their ſin, but that the godly treading in the ſteps of the croſſe of Chriſt, may be conformed to his Image. 1. Pet. 4. 13. 15. Phil. 3. 10. Rom. 8. 20. Col. 1. 24. Heb. 12. 2. 1. Pet. 2. 21.

And this croſſe is two fold, temptation & martyrdome.

The diuine temptation, is the croſſe of the godly, by which God tryeth the faith which they haue in his promiſes, by preſent or imminent affliction, and ſetteth the ſame before all men to be beheld and imitated.

And that is either inward or outward.

Inward temptation is two fold, either the trouble of the mind, or the ſtriuing betweene the ſpirit and the fleſh, as it appeareth in the example of Abraham.

Out-

Outward temptation, is the affliction of the bodie, the loſſe of goods & children,& ſo forth, as it is manifeſt in the example of Iob.

Martyrdome, is the croſſe of the godly, which they for the truth of Chriſt ſuffer of the world. *Of martyrdõe.*

And martyrdome is either to death,or not to death.

Martyrdome to death, is a ſhedding of the bloud and life,for a finall confirmation of the truth of God, as it were by an outward and vndoubted teſtimony. Iohn.21.18.

Martyrdome not to death, is an enduring of ſlanders, reproches,priſon, exile and other dangers for the truths ſake. 2.Cor.4.8.and 6. 48. and 12.10. 1.Pet.4.14.

Thus farre concerning affliction: now concerning the ſecret mouing of the will.

The ſecret mouing of the will, is a worke of Gods ſpeciall prouidence, when God boweth the wils of men hither and thither as pleaſeth him Prou.23. 1.Iob.12.20.24. *Of the ſecret mouing of the will.*

For all the actions euen of euill men,which they in liuing do performe, are done and gouerned, although by the ſecret, yet by the good & iuſt will of God. All the actions I ſay euen of the wicked, ſo farre forth as they are actions, or motions to the things ſet before

them, or as they are punishments or chastisements, or the executions of Gods will ; all these, I say, God doth powerfully will and rule. Gene. 45 5. 7. 8. Exod. 7. 3. and 10. 1. Deut. 2. 30. Ios. 11. 19. 20. Iudg. 3. 1. 12. 2 Sam. 12. 11. 12. 2. Sam. 16. 10. 11. 2. Sam. 24. 1. 1. King. 22. 19. 22. 21. 22. 23. Iob. 1. 12. 21. & 2. 3. 6. and. 19. 6. Psal. 107. 40. Esay. 19. 2. 3. Iohn. 13. 27. That which thou doest do quickly. Actes. 2. 23. & 4. 27. and 7. 43. Rom 1. 24. 28. Reuel. 17. 17.

The secret motion of the wils, is either the softening, or the hardening of them.

The softening, is a secret motion, by which God boweth the wils of men, that they willingly doe that which is acceptable to God. So God cōmanded the widow, that is to say, by the secret force of his prouidēce he bowed her will, that she should willingly nourish Elijah.

Of hardening. The hardening is a secret motion, whereby God doth bow mēs will, that they should not haue a will to do that which is acceptable to God. So God hardened Pharaoh that he should be vnwilling to let the people go, nor to make peace with them. So God hardened Shemei that he should not cease from cursing 2. Sam. 16. 22.

Thus

Thus farre concerning the ſecret motion of the wils: now concerning the gouerning of all worldly or humane actions.

Of the gouerning of all humane actions.

The gouerning of all humane actions is a worke of Gods ſpeciall prouidence, whereby he doth alwayes ſo gouerne all the actions of men, as pleaſeth him.

The parts thereof are the direction of the actions, and the reſtraint of the wicked.

The direction of the actiõs is the worke of Gods ſpeciall prouidẽce, by which God doth ſo gouerne the actiõs of mẽ, that they ſhould be able to do nothing, but that which he hath already decreed with himſelfe, neither after any other ſort thẽ that which he hath decreed, that he might alſo direct it to a good end. Rom. 9. 17. and 11. 11. 1. Cor. 11. 19. Phil. 1. 12. 2. Theſſ. 2. 11. 12. Reuel. 17. 17.

The reſtraint of the wicked, is the worke of Gods ſpeciall prouidence, whereby God doth determine, and limit as it were the power of the wicked mẽ, that they ſhould be able to do no more then God ſuffereth them.

Hitherto concerning tht generall workes of Gods ſpeciall prouidence: the particular follow.

The particular workes of Gods ſpeciall prouidence, are thoſe which doe pertaine to part of mankind.

Such are the ſupernaturall manifeſtation of Gods will, the working of miracles, the calling, the heauenly couenant, and the heauenly ſigne.

Of the ſupernaturall manifeſtation of Gods will.

The ſupernaturall manifeſtation of Gods will, is the worke of Gods ſpeciall prouidence, whereby after a ſpeciall manner he manifeſteth his will to men in the Church. Pſal.103.7. Heb.1.1.2.

Of this there are two parts, the reuelation of doctrine, or the foretelling of things to come.

The reuelation of doctrine, is either of the doctrine of the law, or of the Goſpell.

Of the law of God.

The law of God is a doctrine, which commaundeth vs what we muſt do, and what we muſt leaue vndone, requiring perfect obedience, both inward and outward towards God, and promiſing eternall life to thoſe that obey it: but threatning eternall puniſhments to thoſe that breake any part thereof. Mat.19.16.17. 18. 19. Mat.7.12. Leuit. 18.5. Ezech.10.11. Rom.10.5. Gala.3.10. Deut.27. 26. Iam.2.10.

The law of God, is either generall or ſpeciall.

The generall law of God, is that whereby all men generally, are alwaies bound except God himſelfe do ſpecially commaund another

ther thing: After this ſort the ten commandements are generall.

For all generall lawes are to be vnderſtood with this condition: to wit, *Except God himſelfe commaund another*, as:

Thou ſhalt not make to thy ſelf any graue Image: namely, except God doth eſpecially commaund to make it, as when he commanded to make the Cherubins, and braſen Serpent: and ſo forth.

Thou ſhalt not ſteale, namely except God doth ſpecially command, as when he commanded to ſpoyle the Egyptians. Thou ſhalt not kill, namely except God doth ſpecially command, as when he commaunded Abraham that he ſhould ſacrifice his ſonne Iſaack. Honor thy parents, obey thy parents, namely except God command another thing then our parents: For then we muſt not obey our parents but God.

The particular law of God, is that which he made ſpecially to certaine men, in ſome certaine caſe.

Therefore it doth not ouerthrow the generall law of God: becauſe the particular law, is not perpetuall, but for a certaine time, neither doth it belong to all, but only to thoſe to whom it was made ſpecially, neither is it of force in all caſes, but onely in that which

God himselfe hath by name expressed.

Againe the law of God, is either perpetuall, or for a certaine time.

The perpetuall law of God, is that law which doth alwaies bind all reasonable creatures to obedience: and that is called the morall law.

Of the morall law.

The morall law is that law which teacheth how euery one ought to behaue himselfe, in inward, and outward maners, that his whole life may be agreeable to Gods will.

The summe of that is comprehended in the decaloge or ten commandements.

Of the ten commandements.

The decaloge or ten commandements is a briefe summe of the morall law, contayning ten precepts.

And that is deuided into two tables or parts.

The first table of the ten commandements.

The first table containeth foure cõmandements, concerning our duties toward God, or concerning loue towards God, or concerning his worship.

The explication of the first cõmandement.

The first commaundement is this: Thou shalt not haue strange Gods before me.

In this commaundement God forbiddeth to haue strange Gods before him.

A strange God, is euery thing, in which a man putteth his confidence besides the true God, or that which a man doth feare or loue

more

more then God, or equally with God, or to which he giueth diuine worſhip contrary to the expreſſe word of God.

To haue ſtrange Gods, is to put his confidence in any thing, which is not the true God, or to loue, or feare that more then God, or as well as God, or to giue to it diuine worſhip contrary to the expreſſe word of God.

Not to haue ſtrange Gods before God, is to eſchew all idolatry, not onely in the ſight of men, but euen in the heart, becauſe God ſeeth all things.

The ſecond cõmandement.

The ſecond commandement is this: Thou ſhalt not make to thy ſelfe any grauen image, neither ſhalt thou counterfeit any Image of thoſe things, which are in heauen aboue, or in the earth beneath, or in the waters vnder the earth, thou ſhalt not bow downe to them, nor worſhip them. For I am the Lord thy God, ſtrong, iealous, reuenging the ſinnes of the fathers vpon the children, and that vnto the third and fourth generation of thoſe that hate me: and ſhewing mercy vnto thouſands of them that loue mee and keepe my commandements.

In this commandement God forbiddeth, both the framing of Images for Religions ſake, and alſo the worſhipping of them.

And by Image is vnderstood (by putting the part for the whole) euen all the worship of God deuised by men.

Therefore Images are not to be borne withall in Churches, which might be in steed of bookes to the ignorant people.

For neither doth it become vs to be more wise then God, who will haue his Church to be taught, not with dumbe Images, but with the liuely preaching of his word. Iere. 10.8. Haba.2.18. 19. Luke. 16. 29. Neither is God to be otherwise worshipped thē he hath prescribed in his word.

Now there is a threatning and promise added to this commandement, that it might driue vs the more powerfully from Idolatry, as from an abhominable sinne.

In the threaning God nameth him selfe strong and iealous.

He calleth himselfe indeed, strong, that we might feare the power which he hath to reuenge.

He calleth himselfe iealous, because he neuer without punishment suffereth his honor to be giuen to any other.

But in the threatning God doth threaten punishments, both to the sinners themselues, and also to their posteritie.

God for two causes threatneth punish-

ments

ments to the poſteritie of ſinners.

1. That he might ſhew the greatneſſe of ſinne, which draweth puniſhments not onely vpon them that commit them, but vpon their poſteritie alſo, if God ſhould deale according to the ſtraightneſſe of his iuſtice.

2. That at the leaſt men fearing the puniſhment that ſhall light on their poſteritie, they might abſtaine from ſinne.

That the poſteritie be puniſhed for the ſinnes of the parents, it is not againſt the iuſtice of God: for ſuch is the naughtineſſe of our nature, that except God regard vs in his ſingular mercy, we ſhould all of vs perſeuere in the ſinnes of our parents.

Thus farre concerning the threatning.

In the promiſe ioyned to this commandement, God promiſeth that he will bleſſe euen the poſteritie of the godly.

There are two cauſes leading him to this.

1. That he might expreſſe the greatneſſe of his mercie toward the godly, whereby he doth bleſſe not onely them, but their poſteritie alſo.

2. That happineſſe being promiſed to our poſteritie, he might ſtirre vs vp more earneſtly to godlineſſe.

And he ſayth, that he will bleſſe to the

thousandth generation, and punish at the least to the fourth, that he might testifie, that he is not delighted with the destruction, but with the saluation of men: and that he doth not punish, but for the manifestation of his iustice.

Hitherto concerning the second commandement: now concerning the third.

The third cõmandement.

The third cõmandement is this: thou shalt not vse the name of the Lord thy God rashly. For the Lord thy God will not let him go vnpunished, who taketh his name in vaine.

In this commaundement God forbiddeth the vaine vse of his name, and establisheth that prohibition with a grieuous punishmẽt.

The vaine vsing of Gods name, is when any false or reprochfull thing is spoken of God, or when a man by lightnesse or vngodlinesse doth falsly or rashly sweare by God, or when one doth bitterly curse others, by custome or desire of reuengement.

The establishment of this commaundement containeth a threatning of punishmẽt, that God might shew, that the profanation of his name is to be accounted amongst most grieuous sinnes.

The fourth cõmandement.

The fourth commandement is this: Remember that thou keepe holy the Sabaoth day

day. Six dayes shalt thou labour and doe all that thou hast to do. But the seuenth day is the Sabaoth of the Lord thy God, in it thou shalt do no manner of worke, thou nor thy sonne, nor thy daughter, thy manseruant, nor thy maidseruant, the cattell nor the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea and all that in them is, and rested the seuenth day, wherefore the Lord blessed the Sabaoth day, and hallowed it.

The sanctification of the Sabaoth day is the appointing of an holy day to the publike worship of God: or else it is to bestow a day in holy workes and exercises.

There are foure parts of the sanctification of the Sabaoth, the handling of Gods word, the vsing of the Sacraments, publike calling on God by prayer, and the exercising of the workes of mercie.

God for two causes would haue a certaine time appointed for the ministery of the Church.

1. For our weakenesse, who otherwise do seldome wholy giue our selues to the meditation of heauenly things.

2. That rest from labour might be giuen, to those, who are vnder other mens authoritie.

Now we are not bound to the seuenth day: for Christ by his comming hath abolished the ceremonies of Moses.

Hitherto concerning the first table of the ten commandements: The second followeth

The second table of the ten cammandements.

The second table of the ten commandements, consisteth of sixe commandements concerning our duties or loue towards our neighbours.

And those commandements are in order, the fift, the sixt, the seuenth, the eight, the ninth, and the tenth.

The 5. commandement.

The fift commandement is this: Honour thy father and thy mother, that thy dayes may be prolonged in the land, which the Lord thy God shall giue thee.

Of this commandement there are two partes: In the first part God commandeth the performance of honour due to our parents.

By the name of parents are vnderstood not onely those who begat vs, but euen all superiours who are ouer vs, or who are set ouer vs by God to gouerne vs.

Now of the honour due to our superiours, there are fiue partes; reuerence, loue, obedience in all things not forbiddē by God, thankefulnesse, and patience in bearing their infirmities, and slips.

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In the second part of this commaundement, God promiseth long life to those that honour their parents, and that for two causes.

1. That he might shew what account he maketh of obedience to superiours.
2. That he might allure vs to performe it.

The sixt commandement is this: Thou shalt not kill. *The 6. commandement.*

In this commandement God forbiddeth man-slaughter.

By man-slaughter is vnderstood not onely the outward hurt of our owne life, or of our neighbours, but euen euery cause of hurt and slaughter, as are anger, gestures expressing anger, iniurious facts, reproch, hatred, desire of priuate reuenge, and so forth.

The seuenth commandement is this: thou shalt not commit adultery. *The 7. commandement.*

Wherein God forbiddeth all vncleannesse of the mind or of the body, both in mariage, and out of mariage.

The eight commandement is this: Thou shalt not steale. *The 8. commandement.*

Wherein God forbiddeth theft.

Theft is euery vniust translating or turning of any other mens goods to himselfe, whether it be done priuily or openly, or else

whether it be done by violence, or deceipt, & shew of right. Or else theft, is euery manner of doing any thing forbidden by God.

Such as are these, pillage, taking away of other mens goods, an vniust weight, an vniust elle, an vnequall measure, deceiptfull ware, counterfeit coine, vsurie, couetousnesse, the abusing of Gods gifts.

The 9. commãdement.

The ninth commandement is this: Thou shalt not beare false witnesse against thy neighbour.

Wherein God forbiddeth false witnesse, both in iudgement, & also out of iudgement.

Therefore by false witnesse, is vnderstood, euen periury, slander, backbiting, reproch, cursing, euill suspition, prating, flattering; lastly all sorts of lyes.

The 10. commandement.

The tenth commandement is this: Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his manseruant, nor his maidseruant, nor his oxe, nor his asse, nor any thing that is thy neighbours.

Wherein God forbiddeth euen the least desire and thought contrary to Gods law.

For in the sight of God not onely the outward euill deed is sinne, but euen the thought & consultation of committing an euill deed, although it be not brought to passe.

Hitherto

Hitherto concerning the explication of the ten commandements: now concerning the vſes of the morall law.

Of the vſes of the morall law.

The vſes of the morall law are of two ſorts: common or proper.

The common vſes are thoſe, which doe equally belong to the elect and reprobate.

And they are three. 1. To Preſerue diſcipline, both in the regenerate, and vnregenerate, and that two wayes. Firſt, becauſe it bindeth all men, that they ſhould gouerne the moueable or outward members, to the intent that the outward deedes may agree with Gods law. Secondly, becauſe it eſtabliſheth puniſhments euen bodily in this life, againſt thoſe who commit outward offences, which puniſhments God doth execute on the guilty either by the Magiſtrate, or by ſome other meanes.

2. To teach vs to know, what a one God is.

3. To teach vs to acknowledge our ſinnes, Rom. 3. that the whole world might be guilty before God. By the law cõmeth the knowlewge of ſinne. Rom. 7 7.

The proper vſes of the law are thoſe which do belong to the elect onely, or to the reprobate onely.

The vſes of the law pertaining particularly to the elect are theſe.

1. To ſtirre vp and increaſe repentance in the elect.
2. To kindle in the elect deſire to ſeeke forgiueneſſe of ſinnes, and righteouſneſſe in Chriſt.
3. To ſtirre vp, and thruſt forward the elect to an endeuour to the perpetuall meditation, and calling vpon the holy ſpirit for grace, whereby they may be renued daily more and more, according to the image of God.
4 To ſtirre vp and increaſe in them the deſire of perfection, which we ſhall obtaine in the life to come.
5. To be to the elect a direction how to liue, and a rule of good workes. For it teacheth what workes pleaſe God.

The vſes of the law belonging onely to the reprobate are three.

1. To make them without excuſe.
2. The more to harden them.
3. To prepare them to deſperation.

Thus farre concerning Gods perpetuall law: now concerning the law of God for a certaine time.

The law of God for a certaine time, is that which was onely for a certaine time preſcribed to the people of Iſraell, and is abro-

gated

gated by the comming of the Meſſias.

And that law is either ceremoniall or iudiciall.

The ceremoniall lawe, is that law which gaue cõmandement concerning ceremonies to be obſerued in the publike worſhippe of God, which did ſerue to inſtruct the people of Iſraell, of the manner of their eternall ſaluation, by Chriſt to come. *Of the ceremoniall law.*

The Iudiciall law, is a law, which giueth commaundement, concerning the politicke gouernement of the Iewes, that is to ſay, of the order and offices of Magiſtrates, iudgements, puniſhments, contracts, of the diſtinguiſhing of gouernments, made for this end, that iuſtice, and publike peace might be of force among Citizens, and the lawes of God might be deliuered from contempt. *Of the Iudiciall law.*

Hitherto concerning the law of God: now concerning the Goſpell.

The Goſpell is that wholeſome doctrine, concerning Chriſt, alreadie ſhewed and manifeſted. *Of the Goſpell.*

Chriſt, is the only begotten ſonne of God, made man for our ſaluation. Ioh. 1. 14. 1. Ioh. 4. 2. 1. Tim 3. 16.

Of the knowledge of Chriſt, there be two parts, the firſt concerning his perſon, the ſe- *Of Chriſt.*

cond concerning his office.

Of the person of Christ.

The person of Christ, is one, because Christ is one.

Of the knowledge of Christes person, there be two parts: the first concerning the natures in the person of Christ, the other concerning his state.

There are two natures in the person of Christ, the diuine, and the humane nature.

Therefore Iesus Christ is true God, and true man in one person. Rom 1.3.4. and 9.5. 1. Iohn. 4 2.1. Timot. 3.16. Colosſ. 2.9. Heb. 2.14.16. Iohn. 1.1.

Thus farre concerning the natures of the person of Christ: now concerning his state.

The state of Christes person is two fold: his humiliation, or exaltation. Phil. 2.7.8.9. Luke. 24.26.

Of the humiliatiō of Christ.

The humiliation of Christ, is that state of his, in which he did abase himselfe below all creatures. Phil. 2.7.

Of his humiliation there are two partes: his incarnation, and obedience.

Of the incarnation of Christ.

The incarnation of Christ, is part of the humiliation of the Sonne of God, when taking the humane nature, he was manifested in the flesh. Iohn. 1. 14. 1. Tim. 3.16.

The parts of the incarnation of Christ, are both

both his conception by the holy spirite, and the personall vnion of his two natures, and also his birth.

The conception of Christ by the holy spirite, is the forming of the humane nature of Christ, of the flesh and bloud of the virgine Mary, by the miraculous working of the holy spirit. Mat. 1. 18. 20. Luke. 1. 31. 35.

The personall vnion of the two natures in Christ, is such a coupling of them, as they might be one person. 1. Tim. 3. 16. Colos. 2. 9. Gal. 4. 4. Heb. 2. 16. *Of the personall vnion.*

In this personall vnion, both the distinction of the two natures is to be considered, and also the effectes of the vnion.

In the personall vnion, the natures remaine distinct, and not confused, whether we respect their essence, or the properties, or operations. Rom. 1. 3 4. and 9. 5. 1. Tim. 9. 16. Heb. 9. 14 1. Pet. 3. 18. and 4. 1.

As therefore in that one person of Christ there be two natures: so there is a double mind, or vnderstanding, a double will, working, wisdome, strength, power, vertue, and so forth. The one heauenly and not created: the other humane, and created. Luke. 2. 52. Mar. 11. 13. and 13. 32. 1. Iohd. 2, 1. 17. Iohn 2. 25. and 6. 64. and 5. 20. Heb. 1 9. Iohn. 1. 33. and 4. 6. Heb. 1. 3. Iohn. 2, 19. and 10. 18.

And ech of the natures retayneth and keepeth his owne essentiall properties, neither doth it communicate them to the other nature, and that for two causes: the first is, least the natures should be mingled and confounded: the other, that there might for euer remaine a difference betweene the natures. Luke.24. 39.

D. Luther. For he that confoundeth the properties, confoundeth the natures: and he that taketh away the properties, taketh away the natures.

Thus farre concerning the distinction of the natures in the personall vnion: now concerning the effects of the vnion

Of the maiestie of the humane nature of Christ. The effectes of the vnion are two fold: the one the exaltation of the nature assumed to the highest and vnspeakeable dignitie, and the communicating of the Idioms, or proprieties.

The exaltation of the assumed nature to the highest and vnspeakeable dignitie, is that honour, which the person of the Sonne of God hath communicated to the nature assumed, so that he hath exalted it aboue all Angels and men, whom he surpasseth, and excelleth by most farre and vnspeakeable degrees. Heb.14. Mat.28,18. Iohn.17.2. Phil.2.9. Ephes.1.20,22.

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That exaltation, conſiſteth chiefly in theſe three points.

1. In the perſonall vnion w ith the word: becauſe the humane nature is aſſumed into the vnitie of the perſon of Gods ſonne: ſo that it is the proper fleſh of the eternall ſonne of God. Heb. 2. 16.

2. In the giftes, becauſe it hath the fulneſſe of all the giftes of the holy ſpirite, which can be in a creature, that is to ſay, it hath not onely ſome giftes, as the reſt of the Saints, who haue them according to meaſure: but all giftes, not onely in number, but euen in the moſt excellent degree. Iohn. 3. 34.

Thoſe giftes giuen to the humanitie of Chriſt, are created qualities: becauſe his humanitie is created.

That truely is adorned with moſt excellent, and incomprehenſible giftes, but ſuch as doe not ouerthrow and deſtroy the ſame.

3. In the fellowſhip of the office, both of the mediatour betweene God and the beleeuers, and alſo of the head of the Church, and of the Iudge of the whole world. Mat. 28. 18. Phil. 2. 9. Epheſians. 1. 20. 22. Pſal. 110. 1. 1. Timot. 2. 5. 1. Iohn. 2. 1 2. Heb. 7. 25. 26. 27. and 8. 1, and 9. 24.

Hitherto concerning the exaltation of the nature assumed: now concerning the communicating of the Idioms or properties.

Of the communicating of the Idioms, or properties.

The communicating of the Idioms or properties, is a Sinecdoche, whereby that is spoken of Christs person, which is proper to one of the natures in the person. Iohn. 3.13. Actes.20.28.1.Cor.2.8.1.Iohn.1.1.and.3.16.

For because of the personall vnion of the two natures, their properties are common to the person.

And the communicating of the Idoms or properties, haue a place in the concreet, or primitiue, but not in the Abstract or deriuatiue.

The concreet is the name of the person.

The Conreet, or primitiue is a name vnderstood of the person of Christ, as these, God, Man, Christ, Iesus, the sonne of God, the sonne of man, and so forth.

The Abstract is the name of the nature.

The abstract or deriuatiue, is a name vnderstood of one of the natures onely in the person of Christ, as these, the Godhead, the manhood, flesh. Iohn.1.14. The seed of Abraham. Heb.2.16.

And if in steed of the Abstract, the Cõcreet be sometime vsed, for the most part there is added a note or particle of difference restraining it to one or other of the natures: sometime also it is vttered absolutely, without any

any note of difference expressed, yet vnderstood.

The notes of difference are these, by, nigh to, as long as, or vntill, in, through, as much as, and those that are like these. Rom. 1. 3. 4. 1. Tim. 3. 16. Heb. 9. 14. 1. Pet. 3. 18. and 4. 1. Rom. 9. 5. Actes. 2. 30.

And by these notes of difference is signified the property of the one nature, which cannot be spoken of the other nature.

As therefore it is most rightly sayd of Christ, God is borne of the virgine, suffered vnder Pontius Pilate, crucified, dead and buried, and so forth.

So also it is most rightly sayd of the same Christ, he is a man eternall, present euery where, omnipotent, knowing all things.

Contrariwise, as this is a most wicked and blasphemous speech, to say, the Godhead is borne of the virgine, suffered vnder Pontius Pilate, crucified, dead and buried: so this is a most wicked and blasphemous speech, to say, that the humanitie of Christ is eternall, present euery where, omnipotent, knowing all things.

Thus much concerning the personall vnion.

Of the nativity of Christ.

The natiuitie of Christ, is that whereby he was borne of the virgine Mary at Bethlehē,

that he might be our Sauiour. Luke. 2. 4. Mat. 2. 1. 5.

Thus farre concerning the incarnation of Christ: now concerning his obedience.

Of the obedience of Christ.

The obedience of Christ, is the other part of his humiliatiō, whilest he was in all things obedient to his father. It is also called the righteousnesse of Christ. Esa. 53. Heb. 5. 8. Although he were the sonne of God, yet he learned obedience by those things which he suffered.

Of the obedience of Christ there are two parts: the fulfilling of the law, and the paying of the punishment for our sinnes.

The fulfilling of the law, is the first part of Christes obedience, whereby in his whole life he performed for vs perfect obedience to the law of God.

Otherwise it is called the actiue righteousnesse of Christ, and also the obedience of the holy life of Christ.

The paying of the punishment for our sinnes, is the other part of Christes obedience, whilest he for vs sustained the punishment which we had deserued, that he might satisfie for vs the most seuere iustice of God: so that we are no more bound to suffer that punishment, seeing Christ hath payed it for

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vs. Otherwiſe it is called the paſſiue righteouſneſſe of Chriſt: or the obedience of his Paſſion and death.

The partes of paying the puniſhment for our ſinnes, are both his paſſion, and death, & alſo his burying and deſcending to hell.

The paſſion of Chriſt, is the part of his obedience, when hee in body and ſoule ſuſtained the wrath of God againſt ſinne. Heb. 9. 26. 28. and 10. 11. Dan. 9. 24. Eſay. 53. 5. *Of the paſſion of Chriſt.*

The parts of the Paſſion of Chriſt, are, the ſuffering of manifold euils, euen preſently from his birth, to the inſtitution of the holy Supper: and the ſolemne and moſt grieuous Paſſion in the end of his life.

The manifold euils from his birth to the inſtitution of the holy Supper, are either of the body, or of the ſoule.

The euils of the body were both pouerty & dangers of life: and alſo diuers infirmities.

He ſuſtained pouertie. Mat. 8. 20. and 21. 1. 2. and 27. 55. Luke. 9. 58. that he might enrich vs with heauenly gifts. 2. Cor. 8. 9.

The manifold daungers of his life, were theſe, for which he was both led into exile, Math. 2. 14. 15. and alſo he did often yeeld for a time to the furies of the enemies. Mar. 3. 6. 7. Iohn. 7. 1. and 11. 53. 54.

The infirmities of the body, Heb. 5. 2. were hunger, Mat. 4. 2. and 21. 18. and thirſt. Ioh. 4. 8. wearineſſe. Iohn. 4. 6. teares. Iohn. 11. 35.

The euils of the ſoule, were both ignorance, and temptations: as alſo ſadneſſe, and ignominie.

For Chriſt knew not certaine things vntill he knew them by feeling Mat. 11, 13. he knew not the day & houre of iudgement. Mat. 13. 32.

Of the temptations of Chriſt.

His temptations, were the aſſaultes of the diuell and his miniſters, by which they did endeuour to ſeduce him to ſinne, Mat. 4. 1. or elſe to confound him, and lay him open to reproch, Matth. 22. 35. or to caſt him into danger of life. Mat. 22. 15. 16.

But he was therfore tempted, that he might helpe thoſe that are tẽpted. Heb. 2. 17. 18. & 4. 15. Alſo that he might teach vs by his example, how we ought to meet with, aud reſiſt the temptations of the deuill and his inſtruments.

His ſadneſſe, was that whereby his ſoule was heauy and troubled. Iohn. 12. 27.

His ignominies were manifold, vniuſt accuſations, and ſlanders. Mat. 12, 24. Mar. 11. 19. reproches reuilings. Iohn. 8. 4. 48.

His baſe account, and neglect. Mar. 6. 3. 4. reiection, contempt, and that truely among his owne.

Hitherto

Hitherto of the euils which Christ suffered from his birth, euen to the last, and solemne act of his passion.

That last and solemne act of Christs Passion, comprehendeth both his striuing in the garden, and his betraying, as also his iudgement.

Of the striuing of Christ in the garden.

The striuing of Christ in the garden, was that whereby he did terribly striue with the most vehement feeling of Gods horrible wrath against sinne, and with the horrour of Gods curse. Mat. 26. 37. & so forward. Out of which he at the length scaping conquerour, he brought so to passe, that death should no more be fearfull vnto vs.

The parts of his striuing, are both the feare, and trouble of the soule.

The feare of Christ, was that he feared more and more, that horrour hanging ouer him. Heb. 5. 7.

The trouble of his soule, was the sadnesse of his soule, whereby it was most grieuously touched with sorrow, anguish and griefe. Mat. 26. 37. 38.

The effectes of his striuing, were his affectionate and earnest prayer, and his sweating of bloud.

The affectionate and earnest prayer of Christ, was that whereby he asked of his fa-

the, the taking away of that horrour. Math. 26.39.42.44.

Christes sweating of bloud, was when sweat, as it were drops of bloud, did fall on the earth. Luke. 22.44.

Thus farre concerning the striuing of Christ: now concerning his betraying.

His betraying was this, whereby Iudas Iscariot, that vnfaithfull disciple, receiuing thirty peeces of siluer for an hire, deliuered Christ to the Princes of the Priestes, and to the elders of the people of the Iewes. Math. 29.47 and so forward.

Thus much concerning the betraying of Christ.

Christ was drawen into two sorts of iudgements, to the iudgement of the Priest and of the ciuill magistrate.

In the former, false witnesses being produced in vaine, he was at length by Cayphas slandered, and condemned for blasphemy, Mat. 26.57. and so forward.

The ciuill iudgemēt is two fold, the one before Pilate, the other before Herod, by whō Christ was sent backe again to Pilate, who at the length condemned him to be beatē with rods, and to be crucified. Now therfore Christ

was

was condemned, that he might redeeme vs from eternall condemnation. His beating with rods is ſet downe Mat.27.26.

His crucifying is that wherby he was faſtned on wood, or on a croſſe, that he might take the curſe of the law from vs vpõ himſelfe. As it is written, curſed is euery one who hangeth on a tree. Mat.27.38. Mar.15.27. Luke.23.33. 2.Cor.13.4. Heb.13.12. Iohn.19 18.

Hitherto concerning the paſſion of Chriſt: now concerning his death, and thoſe things which followed his death, namely his burying, and deſcending into hell.

The death of Chriſt is part of his obedience, when commending his ſoule to his father hee gaue vp the ghoſt on the croſſe, to ratifie his Teſtament, and to looſe the feare of death Heb.9.15.16.17. and 2.14.15.

The burying of Chriſt, is that whereby his body was layed into the new tombe. Mat.27. 59.60. Mar.15.46. Actes.13.29. 1.Cor.15.4. *Of the burying of Chriſt.*

Chriſt was buried for foure cauſes.

1. That it might appeare that he was dead indeed.
2. That he might bury our ſinnes with himſelfe.
3. That we might with him be buried to ſinne. Rom.6.4.

4. That he might sanctifie our sepulchres.

Of Christes descending into hell.

The descending of Christ to hell, is the very last degree of Christes humiliation, when he was kept downe in the graue vnder the bondes of death three dayes, and three nightes, as though he had bene vtterly ouercome. Actes. 2.24 27. 29. 30. Psal. 16. 10. Ephes. 4. 9. Mat. 12. 40.

The end of this, is that he might abolish the sting of hell. 1. Cor. 15. 55.

Hitherto concerning Christes humiliation: now concerning his exaltation.

Concerning Christes exaltation.

Christes exaltation, is his state in which he was caried vp into the highest and vnspeakeable glory. Luke. 24. 26. Phil. 2. 9.

That doth comprehend both his resurrection, and manifestation of himselfe, fortie dayes vpon the earth, and also his ascension into heauen, and his sitting at the right hand of God the Father.

Of Christes resurrection.

Christes resurrection, is that whereby he hauing ouercome death, and the dominion thereof, by his owne diuine power, he rose againe the third day from the dead, and liueth with God for euermore. 2. Cor. 13. 4. 1. Pet. 3. 18. Rom. 6. 8. 10. and 14. 9.

There are foure endes and vses of the resurrection of Christ.

1. That

1. That he by his resurrection hath ouercome death, to the intent that he might make vs partakers of his righteousnesse, which by his death he hath purchased for vs. Rom.4.25.1.Pet.1.1.Thess 1.10.3.4.5.21.1.Cor. 15.16.17.54.55.Or that he by his resurrection, hath fully confirmed to vs the redemption & righteousnesse purchased for vs by his death.
2. That the deuill and death being ouercome, he might rule ouer the dead and the liuing.Rom 14.9.
3. That he by the power thereof might stirre vs vp to a new life. Rom.6.4.Colosſ.3, 1.Ephes.2.5.
4. That the resurrection of our head, is a pledge to vs of our glorious resurrection. 1. Cor 15.12.13.14.Rom.8.11.

The conuersation of Christ vpō the earth fortie dayes after his resurrection, was done to that end that he might most certainly confirme his resurrection: so that no man might doubt of it. Actes.1.3.

Of Christes ascension into heauen.

The ascension of Christ into heauen, is that whereby in body, he was visibly lifted from the earth, and was receiued vp into heauen.Mar.16.19.Actes. 1.9.Iohn.14.2.

The heauen into which Christ ascended.

The heauen into which Christ ascended and into which he will take vs, Christ himselfe teaching vs,Ioh.14.2.it is the house of his

heauenly father, in which there are many dwelling places, the throne of God, the place of ioy: and it is not euery where, but in the higheſt heauēs, it is a place, as. 2. Chron. 6 21.

And therefore we beleeue that Chriſts body, is not now on earth, much leſſe euery where, but in heauen: Actes. 13.21. yet Chriſt ſhalbe with vs euen to the end of the world, by his Godhead, grace and ſpirit. Mat. 28.20.

There are three ends of Chriſts aſcenſion.

1. Becauſe he doth make interceſſion for vs before his father in heauen. Heb. 9.24. and. 10. 19. 1. Iohn. 21. Rom. 8.34.

2. Becauſe we haue our fleſh in heauen, that we by that, as by a certaine pledge might be confirmed, that it ſhall come to paſſe, that he which is our head, may lift vs his members to himſelfe. Iohn. 14.2. and 20 17. Epheſ. 2.6. or elſe, that he might prepare a place for vs, that where he is, we might be alſo.

3. Becauſe he doth fill the Church with his ſpirite, and vnſpeakeable power, and beautifie it with diuers giftes. Iohn. 14.16. and 16.7. Epheſ. 4.10.11. Pſal. 68.19. or elſe, becauſe he ſendeth vs the holy ſpirite in ſteed of a mutuall pledge.

Hitherto concerning Chriſtes aſcenſion: now concerning his ſitting at the right hand of God the father.

The

Of Chriſts ſitting at the right hand of God.

The ſitting of Chriſt at the right hand of God his father, is the higheſt degree of Chriſt his glory, whileſt he doth poſſeſſe all power, ouer all creatures, in heauen & earth, that the father might both worke and gouerne all things immediatly by him, Pſal. 110. Actes. 2. 30. and 3. 21. and 7. 56. 1. Cor. 15. 27. Epheſ. 1. 20. Phil. 2. 9. Heb. 1. 34. Mat. 28. 18

That is attributed to the perſon, that is to ſay: not to one nature of Chriſt ſeuerally, but euen to whole Chriſt God and man.

For when the kingly office of Chriſt is noted by it, it ought to be taken of the whole perſon, or of both natures.

And Chriſt ſitteth at the right hand of God the father, not euery where, but in heauen, as the Scripture plainly teſtifieth. Heb. 8. 1. 4 Eph. 1. 20. Col. 3. 1. Acts. 3. 21. Heb. 1. 3.

And that not till after his aſcenſion. Mar. 16. 19. 1. Pet. 3. 22.

The difference betweene the aſcenſion and ſitting of Chriſt at the right hand of the father.

And the aſcenſion of Chriſt into heauen, is one thing, his ſitting at the right hand of God his father, is another thing. 1. Becauſe his ſitting is the end of the aſcenſion: for therefore Chriſt aſcended to heauen, that he might ſit at the right hand of his father. 2. Becauſe Chriſt doth perpetually ſit at the right hand of his father: but he aſcended but once into heauen.

3. Becauſe we ſhall alſo aſcend into heauen, but we ſhall not ſit at the right hand of God.

Hitherto concerning the perſon of Chriſt: now concerning his office.

Of the office of Chriſt.

The office of Chriſt, is to beſtow on the elect all things which are required to eternall ſaluation.

This office doth ioyntly belong to both natures in the perſon of Chriſt. Iohn. 6.3.53. Heb.9.14.Actes.20.28.

Of the workes of the mediatour.

And as that dutie belongeth to both natures: ſo alſo the effectes, that is to ſay, the workes of the office are attributed to Chriſt according to both natures. Heb.3.2.3.4.5.6. and 9.14.Actes.20.28.

But in the performing of euery effect or worke, ſome things doe pertaine to the diuine nature, other ſome to the humane nature. 1.Pet.1.18.and 2.24.and 3.18.

For although euery effect or worke of the mediatour be one, becauſe the perſon of the mediatour is but one: yet to the effecting of this worke there doe concurre two operations, that is to ſay, two actions, one of the Godhead, another of the manhood: the Godhead doing thoſe things which belong to the Godhead, & the mãhood doing thoſe things, which belong to manhood; as the worke of a

man

man is but one, but in performing it, there doth concurre, the action both of the ſoule and body, the ſoule doing thoſe things which belõg to the ſoule, and the body doing thoſe things which belong to the body.

And as the natures, and properties of the ſame remaine diſtinct: ſo alſo the actions, and operations of the natures, ſo that either of them doth ſeuerally worke that which is proper to it, namely the word working that which belongeth to the word: & the fleſh accõpliſhing that which belõgeth to the fleſh.

The offices of Chriſt are three: his Prophecie, Prieſthood, and Kingdome. Pſal. 110. Heb. 7. 2. 3. and 13. 20.

The Prophecie of Chriſt, is perfectly to deliuer the whole word of God to men. Heb. 1. 1. Iohn. 1. 16. 17. 18. Eſay. 6. 1. *Of the prophecie of Chriſt.*

Therefore he is called, the chiefe Prophet, teacher, & Apoſtle of our confeſſion. Heb. 3. 1.

Of his Prophecie there are two partes: namely the foreſhewing of things to come, and doctrine.

Of doctrine there are two parts: the laying open of the Goſpell, and the true interpretation of the law.

The laying open of the Goſpell, is the firſt part of Chriſtes doctrine, when he did lay open, the ſecret counſell, and all his fathers

will concerning our redemption. Iohn.1.18. and 15.15.Mat.11.17.

The true interpretation of the law, is the other part of Christes doctrine, when he expounded the true meaning of Gods law.Mat. 5.20.and so forward.

Thus farre concerning the Prophetical office of Christ:now concerning his Priesthood.

Of Christes Priesthood.

The Priesthood of Christ, is to performe the workes of a priest.Heb 5.10.

Of Christs Priesthood there are two parts: the expiation of sin,and intercession to God.

Of the expiation of sinne.

The expiation of sinne, is the first part of Christes Priesthood,when Christ offering to God his father, the onely sacrifice of his body, did pay the punishment for the sinnes of the elect,to redeeme them from all the power of the deuill.1.Pet.2.24.and 3.18.Esay.53.12. 1.Iohn.2.2.Rom.3.25.Heb.10.12.Whereupon also it is called redemption. As also the satisfying for sinnes.

And that is done two wayes: by merite, and by a powerfull working.

Of the merite of Christ.

The merite of Christ is a full satisfaction for our sinnes,sufficient for all the men of the world,if all did receiue the same by faith.

The powerfull working of Christ, is that by which he doth certainly bestow on the beleeuers, benefites purchased by his merite

for

for them, as for example, the forgiueneſſe of ſinnes, regeneration, the holy ſpirit and eternall life, and doth preſerue the ſame benefites in them, and endue them with perſeuerance that they fall not from grace.

Thus much concerning the expiation of ſinne: now concerning interceſſion to God.

Interceſſion to God, is the other part of Chriſtes Prieſthood, whileſt that he cauſeth by the perpetuall memory of his ſacrifice, that his father ſhould receiue vs into grace. *Of interceſſion to God.*

Hitherto concerning Chriſtes Prieſthood: now concerning the kingly office of Chriſt.

The kingly office of Chriſt, is this, that he as the head gouerneth the Church. Pſal. 2. 6. Luke. 1. 33. Mat. 28. 18. Iohn. 10. 28. *Of the kingly office of Chriſt.*

And he exerciſeth that two wayes: one way, if we conſider the Church by it ſelfe; another way, if we cõſider the enemies of the Church.

If we conſider the Church by it ſelfe, he exerciſeth his kingdome two wayes.

1. Becauſe by his holy ſpirit he powreth heauenly giftes vpon vs, which are his members, Epheſ. 4. 10. 11. 12.

2. Becauſe he gouerneth vs by his word and ſpirite.

If we conſider the enemies of the Church of Chriſt, he exerciſeth his kingly office alſo two wayes.

1. That he by his power doth defend, preſerue, and mightily deliuer both vs and that ſaluation which he hath purchaſed for vs, againſt our enemies. Pſal. 2. 9. and 110. 1. 2. Iohn. 10, 28. 29. 30. Epheſ. 4. 8.

2. Becauſe he doth beat downe their enemies, vntill at the length he may fully & perfectly deliuer vs from them.

The vanquiſhing of the enemies is two wayes.

1. Becauſe he doth depriue our enemies of all power, although they be neuer ſo ſtrong and proud, as the deuill, and all the wicked.

2. Becauſe he doth vtterly aboliſh other, as death. 1. Cor. 15. 26.

Thus farre concerning the reuelation of doctrin: now concerning the foretelling of things to come.

Of the foretelling of things to come.

The foretelling of things to come is a laying open of Gods will, by which God would foretell thoſe things which ſhall be hereafter, as farre as it might be for our good to know them.

And that is either confirmed by an oth, or elſe it is without an oth.

The oth of God, is a confirming of the foreſhewing of things to come, not becauſe that foreſhewing is doubtfull, but becauſe God would ſo prouide for our infirmity, iudging of God according to the maner of men,

that

that if any bee not contented with the bare wordes of God, the othes might suffice him.

Taulerus saith thus: O blessed are they, for whose sake God sweareth: ô miserable are they, who beleeue not God, whē he sweareth.

The bare foretelling is that which hath no oth adioyned to it, but yet it is as certain as if God that had sworne, had done it. And therfore Philo sayd elegātly, all the words of God are othes, in respect of their certaintie, neither do they need any cōfirmation, as whose truth proueth and defendeth it by the effectes, as the shining of the natiue light being sēt forth.

Againe the foretelling of things to come, is either absolute, or with a condition.

The absolute foretelling is that which is without all condition, and that is prophecie or foretelling.

A prophecie or foretelling, is a reuealing of misteries or secret things which shall come to passe in their due time. Such were many foretellings of the Prophetes: of Christ concerning his owne passion, death and resurrection, concerning the ouerthrow of Ierusalem, concerning the end of the world, and cōcerning false Prophets: of Agabus, concerning the pestelēce to come, & of Paul concerning the restoring of the Iewes, and concerning Antichrist, &c.

Hitherto concerning the absolute foretelling of things to come.

The foretelling of things to come with condition, is that to which some certaine condition is annexed, which, if it be present, the things foretold are done.

And that is either promise or threatning.

Gods promise is a foreshewing of good things to come, which God will giue vs if we also performe those things which he requireth of vs, or if we satisfie the condition, which he layeth vpon vs.

The promise of God is either spirituall, or bodily.

The spirituall promise, is that whereby God doth shew, that he will giue vs spirituall good things.

The bodily promise, is that whereby God doth shew, that he will giue vs bodily good things, as farre as it may be expedient for our saluation.

Againe the promise is either of the law, or of the Gospell.

The promise of the law, is a promise, which the law propoundeth, hauing a condition of perfect obedience annexed vnto it.

For the law precisely commandeth the condition to be fulfilled, neither otherwise performeth it the promises, then as the condition

dition ſhalbe throughly performed.

Therefore the perfect fulfilling of the condition commanded by the law, ſhould haue had a reſpect of merit, and ſhould haue bene a cauſe of obtaining thoſe rewards, which the law promiſeth.

But the perfect fulfilling of the condition of the law cannot be performed by men corrupted with ſinne.

The promiſe of the law, although it hath a condition adioyned vnpoſſible to be performed by a corrupted nature: notwithſtanding it is not vnprofitable or idle: for the vnpoſſible condition is therefore adioyned, that men might be admoniſhed of their weakeneſſe, and they throughly vnderſtanding the ſame, might flye to Chriſt, by whō they being receiued into grace, and already hauing obtained iuſtification, might obtaine thoſe ſame promiſes.

The promiſe of the Goſpell, is a promiſe which the Goſpell propoundeth, hauing the condition of faith adioyned to it.

For the Goſpell promiſeth forgiueneſſe of ſinnes, and eternall life, yet to the beleeuers onely.

The promiſe of the Goſpell is vniuerſall but to the beleeuers: for all which beleeue in Chriſt do receiue forgiueneſſe of ſinnes, and

eternall life. Actes.10.43. Iohn.3.16.

But it doth not pertaine to the vnbeleeuers.

Thus much concerning the promise: now concerning the threatning.

Threatning, is a donouncing of euils to come, by which God will either chasten his, or punish the wicked, except they repent.

Therefore the condition of repentance is adoyned.

Threatning also is either spirituall or bodily.

Spirituall threatning, is that whereby God doth denounce, that he will send spirituall euils vpon vs.

Bodily threatning, is that whereby God doth denounce, that he will send bodily euils vpon vs.

Hitherto concerning the supernaturall manifestation of Gods will: now concerning his calling of vs.

Our calling, is a worke of Gods speciall prouidence, whereby God doth call men to some certaine end. Math. 22.9.1. Cor.1.9.1. Tim 2.4.29.

And that calling is either to Christ, or to some office.

The calling to Christ, is that calling, where-

wherby God doth inuite vs to Chriſt, that by him we might obtaine eternall life.

And that calling is two fold, either inward or outward.

The outward calling, is a calling which is done by the Miniſters of Gods word.

And that is two fold, effectuall, or vneffectuall, Mat 22.2.

The effectuall calling belongeth to the elect, in whoſe harts the word preached doth abide.

The vneffectuall calling, belongeth to the reprobate, in whoſe harts the word of God either findeth no abode, or elſe vaniſheth away, ſo that it is become to them the ſauour of death, & a matter of more grieuous condemnation.

Thus much concerning the outward calling: now concerning the inward.

The calling that is inward, is a calling which is wrought by the holy ſpirit, by whō the father draweth vs, and giueth vs to his ſonne Iohn.6.37.44.and 17.11.

Hitherto concerning our calling to Chriſt: now concerning our calling to ſome office.

The calling to ſome office, is the ſeparating of a fit perſon to ſome office. Rom.1.1.

Thus farre concerning our calling: now concerning Gods couenant.

Gods couenant is a bargaine which God hath made with men, in which God promiseth to men some good, & requireth of them again, that they performe those things which he commandeth.

And that couenant is either eternall or temporall.

The eternall couenant is a couenant in which God promiseth men eternall life.

And that is two fold, the couenant of workes, or the couenant of Grace.

The couenant of workes, is a bargaine of God made with man cõcerning eternall life, to which is both a condition of perfect obedience adioyned, to be performed by man, & also a threatning of eternall death if we shall not performe perfect obedience. Gene. 2. 17.

The couenant with Moses is the couenant of workes.

The repetition of the couenant of workes is made by God, Exod. 19. 5. Deut. 5. 2. 1. King. 8. 21 Heb. 8. 9. and that chiefly for foure causes.

1. That God by all meanes might stirre vp men to performe obedience.

2. That euery mouth might be stopped, and all the world might be made subiect to the condemnation of God for not performing perfect odebience. Rom. 3. 19.

3. That he might manifest mans sinne, and naughti-

naughtinesse. Rom. 3. 19. 20. and 7. 7. 8. 9. 10. 11.

4. That he might thrust vs forward to seeke to be restored in the couenant of grace. Gal. 3. 22. and 5. 23.

Thus much concerning the couenant of workes: now concerning the couenant of grace.

Of the couenãt of Grace.

The couenant of grace is the reconciling of the elect with God, by the death of the only mediatour, Rom. 8. 30. 2. Cor 5. 17. 18. 19. 20. 21. Heb. 9. 15.

The mediatour.

That onely mediatour is our Lord Iesus Christ, who onely doth reconcile vs to his father, by his satisfaction and merit Gene. 3. 15. and 11. 35. Gal. 3. 12. 13. 14. Gene. 15. 18. & 17. 2. 10. 11. Exod. 6. 4. the Epistle to the Heb. Chap. 7. 8. 9. & 10. The couenant made with Abraham, is the couenant of Grace. Actes. 3. 25.

The couenant of grace is also called the Testament, because this reconciliation, was made and ratified by the death of the testatour Christ comming betweene. Heb. 9. 16. 17. Christ purchased reconciliation between his heauenly father and vs, by his death, and therewithall left it vnto vs no otherwise thẽ parents dying doe leaue their goods to their children.

And that perpetually is one and the selfe same, if we consider the substance thereof: as

there is but one Church in all ages, one true faith & Religion of Saints, one God, one mediatour Christ, but one sacrifice for sins, but one righteousnesse & redēptiō of the world, one manner for all the ages of the world to obtaine saluation, namely by faith in Christ. Heb.13.8. Reuel.13.8.1. Tim.2.5.Rom.12.and 4.3.Ephes.1.10.Rom.9.5.Col.1.18.Ephe.2.21. Actes.4.2.Mat.11.27.Iohn.14.6.Luke.10.24. Iohn.8.56.Gene.3.15.and.22.18.

But by the circumstances, it is called the old or new Testament.

It is called the old Testament or couenant, because it was hid from the faithfull by diuers shadowes and figures, before Christ was manifested in the flesh. Gene.12.7.Heb. 9.4.18.Exod.24 8.

It is called the new Testament or couenāt, because it is clearely manifested to the faithfull by Christ himselfe shewed in the flesh. Heb.8.6.

Therefore the faithfull in the old Testament, had Christ as yet couered in a type or rather they looked for a true manifestation of him: but we haue him manifested indeede.

They had figures, we haue the thing it selfe: they did reioyce in outward and ceremoniall things, we triumph in spiritu-

all

all, and the things signified, without types Ierem. 31.31. Math. 26.28. 1. Cor. 11. 25. Heb 8.9.10. and. Chap. 9. and 10.

Of the couenant of grace there be two parts: the promise of grace, & the answering againe of a good conscience. The former respecteth God, the later respecteth the faithfull. Heb. 8. 10. 11. 12.

Of the promise of grace.

The promise of grace is the first part of the couenant of grace, by which God promiseth freely his benefites purchased by Christ, vnto all those, who beleeue in Christ.

The benefites purchased by Christ for vs, and promised in the Gospell, are these, the giuing of the holy spirit, the communion with Christ, and our preseruation in this communion, and the giuing of eternall life.

Of the giuing of the holy spirit.

The giuing of the holy spirite, is a benefite of God; by which he giueth vs his holy spirite, who maketh vs partakers of Christ, and of all his benefites.

Of the knowledge of the holy spirit, there be two parts, the first concerning the person of the holy spirite; the second, concerning his office.

If we consider his person, he is true God, equall with the father, and the sonne. Actes. 5. 3. 4. Gene 1. 2. Math. 28. 19. Mar. 16. 15.

But the office of the holy spirite, is this,

that by him the father, and the ſonne, doe ſhew foorth their power, and execute the decrees of their will, in creating, ſuſtaining, and mouing all things, but chiefly in mouing the harts of thoſe that heare Gods word, and in ſanctifying, and quickning the elect with eternall ſaluation.

Thus farre concerning the giuing of the holy ſpirite: now concerning our communion with Chriſt.

Of our communion with Chriſt.

Our communion with Chriſt, is the benefit of God, whileſt he giueth to the beleeuers Chriſt himſelfe and his merits, that he might powerfully worke in them eternall life. Iohn. 3.12. Rom. 8.32.

That is alſo called, our ioyning vnion, knitting together with Chriſt, our ingrafting into Chriſt, the eating of Chriſtes fleſh, the drinking of Chriſts bloud, the bringing of vs vnder one head, ioyning into one boby, vnder one head, to wit, Chriſt. Epheſ. 1. 10. our waſhing in the bloud of Chriſt, the quickning of vs, the rayſing of vs from the dead, the placing of vs in heauen togither with Chriſt. Epheſ. 2. 5. 6.

Now the communion of all Saintes with Chriſt, is one and the ſelfe ſame, that is to ſay, onely ſpirituall. There is not a bodily entrance,

trance, and remayning of Chriſt within the bodies of the Saints: neither doth Chriſt dwell ſpiritually in ſome and bodily in other ſome: but in all beleeuers ſpiritually onely. And that is done by the holy ſpirit, who notwithſtanding doth truly ioyne and knit together, by faith, all the godly and faithfull with the fleſh of Chriſt, although it be lifted vp and remaine in heauen. 1. Cor. 12. 13. By one ſpirit are all we baptized into one body, and all we drinke one drinke into one ſpirit. For one and the ſelfe ſame ſpirit, worketh that in all Baptiſmes, in all the holy Suppers, that we might be one with Chriſt, and ioyned ſpiritually to him. Epheſ. 3. 12. He dwelleth in our harts by faith. Epheſ. 4. One body & one ſpirit. 1. Iohn 4. By this we know that he dwelleth in vs, and we in him, becauſe he giueth vs of his ſpirit. Rom. 8. If the ſpirit of him, which raiſed Ieſus frō the dead dwell in you, he that rayſed vp Ieſus from the dead, ſhal alſo quicken your mortall bodies, by his ſpirite that dwelleth in you.

Irenæus booke 3. Chap. 19. As one lumpe and one loafe, cannot be made of dry wheat, without moyſture: ſo neither can we being many be made one in Chriſt without the water which is from heauen.

And it belongeth to all the elect and be-

leeuers onely, euen from the beginning to the end of the world. 1. Iohn. 3. 24. and 1. Iohn. 4. 13. Iohn. 14. 23. and 15. 1. 2. 3. 4. 5. 6.

The parts of our cõmunion with Christ are these, Iustificatiõ, & Regeneration, Adoption and the freedome of the sonnes of God.

Of iustificatiõ.

Iustification is a benefit of God, by which we being receiued by him into fauour are accounted iust. Rom. 5. 19. Ephes. 2. 8. 9. Rom. 3. and 4. and 5.

The partes thereof are two: forgiuenesse of sinnes, and imputation of Christes righteousnesse.

Of remission of sinnes.

The forgiuenesse of sinnes, is a benefite of God, whereby he pardoneth vs both the offence, and eternall punishments due vnto it for sinne. 2. Cor. 5. 19. 21. Iere. 31. 34. Psal. 103. 3. 10. 12. Rom 7. 24. and 8. 1. 2. 3.

Of the forgiuenesse of sinnes there be two parts: the forgiuenesse of the offence, and the forgiuenesse of eternall punishment.

Therfore by one forgiuenes, both are remitted, to wit, the offence, and the eternall punishment. For the iustice of God requireth that, because Christ hath satisfied for both, to wit, for the offence, & the punishment: therfore God should be vniust if he should onely forgiue vs the offence, and not the punishment also.

There-

Therfore the Papiſtes erre, who ſay, that the offēce only is remitted, & not the puniſhment, for which they will haue men to ſatiſfie, when as they can by no meanes do it, but Chriſt hath fully ſatisfied for it.

Of the imputing of Chriſtes righteouſneſſe.

The imputing of Chriſts righteouſneſſe, is a benefit of God, wherby God vouchſafeth to account Chriſts obediēce, by which he ſuſtained for vs the puniſhments of ſin, to be ours, euen as though we our ſelues had ſuſtained thoſe puniſhmēts for ſins. Eſa. 53.3.4.5. Rom. 4.3.5. Rom. 5.11.18. Col. 1.22. 2. Cor. 5.19.21.

Thus farre concerning iuſtification: now concerning Regeneration.

Of regeneration.

Regeneration, is a benefite of God, by which our corrupted nature is renewed to the image of God by the holy ſpirite, 2. Pet. 1: 4 Tit. 3.5. Gal. 4.6. 2. Cor. 3.7.

That ſame is alſo called ſanctification, and the gift of grace. Rom. 5. Alſo of ſchoolemen it is called an infuſed grace.

Regeneration is either begun, or perfected: the former belongeth to this life, the later to the life to come.

In regeneration are to be conſidered both the partes, and alſo the perpetuall adioynts.

Regeneration is both of the ſoule, and alſo of the body. 1. Theſſ. 5.23.

Regeneration of the ſoule, is that wherby the powers of the ſoule are renued. Tit. 3.5. Gal. 4.6.

Of the regeneration of the ſoule there are two parts: enlightening and repentance.

As there are two parts of the ſoule, vnderſtanding, and will: ſo alſo regeneration is wrought in thoſe ſame two partes. The enlightening belongeth to the vnderſtanding, and repentance belongeth to the will. So Paule ſayth, that in regeneration the image of God is renewed to the acknowledgement of the creatour. Coloſſ. 3. and to true righteouſneſſe and holineſſe. Ephe. 4.23.

Of the enlightning or annoynting of the holy ſpirit.

Enlightening is the firſt part of the regeneration of the ſoule, whereby the naturall darkneſſe being driuē forth, our mind is enlightned with true knowledge how to obtaine eternall life. Pſal. 16.11. Col. 3. Rom. 12.2.

That is alſo called the annoynting of the holy ſpirit.

Of enlightening there are two partes: ſpirituall wiſedome, and prudence.

Spirituall wiſedome, is the wholeſome knowledge of faith & the miſteries of ſaluation, ioyned with confidence in Chriſt. Eph. 1.17.18.

Spirituall prudence, is a wholeſome knowledge of things commanded or forbidden, by

by the law of God, with a desire of the former, and shunning of the latter ioyned to it.

Thus much concerning enlightening: now concerning repentance.

Repentance, is the other part of the regeneration of the soule, whereby our will is renewed, that it no longer willeth euill, but that which is good only. Rom. 6. 4. 5. 6. Ephe. 4. 22. 23. 24. 2. Cor. 5. 7. Phil. 2. 13. It is also called repentance and turning to God, by putting the part for the whole; it hath the former name truly of the first part: and the other of the latter part. *Of repentance.*

And that doth not proceed from our own free will, which being lost by sinne, there is no more will to goodnesse after the fall, and especially to eternall saluation. Gen. 6. 5. But it is the gift of God.

There are two parts thereof, the mortification of the old man, and the quickning of the new man.

The mortification of the old man, is the first part of repentance, whereby sinne (so far as it may be in this life) is abolished in vs. Rom. 6. 4. 5. 6. Coloss. 3. 5. 6. 7. 8. 9. 10. Rom. 8. 13. It is called also the denying of our selues. Also the putting off of the old man. Coloss. 3. 9. 10. *Of the mortification of the old man.*

The parts thereof are both the acknowledgement and confession of sinne, and also

the deteſtation, and hatred of ſinne: next a profitable ſadneſſe for ſinne.

The acknowledgement of ſinne, is when we acknowledge that we haue ſinned. Ierem. 3.2.13.

Of the confeſſion of ſinne.

The confeſſion of ſinne, is that whereby we openly teſtifie that we haue ſinned, & offended God. 1. King. 8.47. 2. Sam. 24.10. And that is either publike or priuate.

The priuate confeſſion, is that which is done priuatly of euery one, euen within his own priuate houſe. And that is either to God onely, or to man. To man, either to the Miniſter of the word, or to ſome faithfull friend.

Publike confeſſion, is that which is done publikely with the whole Church.

Publike confeſſion, is either of the whole Church, or of one, or many in the face of the Church.

The deteſtation of ſinne, is when we accuſe & condemne both the ſinnes committed by vs, and our ſelues alſo for our ſinnes ſake. 1. Cor. 11.31. If we would iudge our ſelues, we ſhould not be iudged by the Lord.

The hatred of ſinne is a perpetuall ſhunning of ſinne. For to hate ſinne, is to turne away from it, and to ſhunne it. Nehem. 9.35. Ierem. 36.3. Ezech. 14.6.

A profitable ſadneſſe, is true feare, and

grief of conscience for sinnes committed, by which we offend God, ioyned with the true hatred of sinne. Esay.66.2. 2.Cor.7.11.Ioel.2. 12.13.Deut.4.29.Ionas.2.8.2.King.22.19.

Hitherto concerning the mortification of the old man: now concerning the quickening of the new man.

Of the quickening of the new man.

The quickning of the new mã, is the other part of repentance, whereby a new spirituall life is rayſed vp in vs.Gal,2.19.Rom.6.10.11.

And that same is called our resurrection with Christ.

Of this there be two parts: the comfort of the conscience, and spirituall gouernement.

The comfort of the conscience, is the true ioy of a contrite cõscience in God, hauing receiued forgiuenesse of sins by faith, through Christ. Psal.51.10.14.Rom.5.1.Esay.57.15.16. 17.18.and 61.1.Esay.49.13.

The spirituall gouernement, is the other part of quickning, by which God leadeth by his spirit the regenerate, in the right way of his commandements, so that they liue no longer to sin, but to God, and do lead a new life. Rom. 6.throughout. Also 7. and 8. where he speaketh largely of sanctification, or regeneration. Dauid very often prayeth to God for this spirituall gouernement, chiefly Psal.119.

33. 34. 35. and euery where throughout the whole Pſalme. So Pſal. 25. 8. 9. 10.

Thus farre concerning the regeneration of the ſoule: now concerning the regeneration of the bodie.

Of the regeneration of the body.

The regeneration of the bodie, is that by which the body is made obedient to the ſpirit, being regenerated. Rom. 12. 1.

Therefore there is both a mortification, & quickning of the bodie alſo. Rom. 6. 12. &c.

The parts of the regeneration of the body are two: the bridling of the affections, and the ruling of the moueable members.

The bridling of the affections is the firſt part of the regeneratiõ of the body, by which the affectiõs of the bodie are tamed, that they might obey reaſon regenerated.

The ruling of the moueable mẽbers, is the other part of the regeneration of the body, by which all the members of the bodie are ruled, leaſt being thruſt forward by the remnants of corrupted luſts, they ſhould do any thing contrary to the conſent of the mind and will regenerated.

The teſtimony of regeneration, is a holy, and iuſt life.

O how many are there, who by their wicked life do openly ſhew, that they are not regenerated!

An

An vpright man, and a corrupted man, a regenerated man, and an vnregenerated man differ by a rationall reſpect, and not in ſubiect and truth of being.

Hitherto concerning the parts of regeneration: the perpetuall adioynts thereof remaine.

The ſpirituall warfare, or battell, and victory of the Saints, are things continually accompanying regeneration. *Of the ſpirituall warfare.*

The ſpirituall battell or warfare, is the battell of a regenerated man, by which he fighteth againſt the deceipts of the deuill, the bad examples of the world, the ſolicitings of his owne fleſh, as the cauſes of ſinne, and reſiſteth them ſtoutly. Rom. 7. 8. and ſo forward. Gal. 5. 16. 17.

The victory of the ſaints, is a victory, whereby the Saints do through Chriſt ouercome the ſnares of the deuill, of the world, and their owne fleſh.

Hitherto concerning regeneration: now concerning adoption and the freedome of the ſonnes of God.

Adoption, is a benefit of God, by which he receiueth vs for Chriſts ſake, to be his ſonnes, and maketh vs heires, of heauen, and eternall life with him. Rom. 8. 15. 16. 17. Gal. 3. 26. Epheſ. 1. 5. Iohn. 1, 12. *Of adoption.*

Adoption is two fold: imperfect is that which we haue in this life: of this it is spoken to the Romanes; For ye haue not receiued the spirit of bondage againe to feare, but the spirite of the adoption of sonnes, by which we crye Abba father. And they already haue obtained this adoption, who haue receiued Christ by faith. Iohn. 1 12. The other adoption is perfect, which in the resurrection shalbe giuen: of that it is spoken in the same Chapter to the Romanes; Euery creature sigheth, and waiteth for the reuealing of the sonnes of God. Moreouer euen we also hauing the first frutes of the spirite, doe sigh within our selues, wayting for the adoption, and redemption of our bodies.

Thus farre concerning adoption: now concerning the feeedome of the sonnes of God.

The freedome of the sonnes of God, is the deliuering of vs by Christ, from a spirituall bondage. Gal 5. 1.

The freedome of the sonnes of God, is either inward, or outward.

The inward freedome, is that which belongeth to the inward life. Iohn. 8. 31. 36.

And that is two fold: freedome from eternall bondage, and freedome from the bondage of sinne.

Free-

Freedome from eternall bondage, is that by which we are freed from the power and tyranny of the deuill, and from condemnation, and eternall death. Iohn. 8. 36.

By this we are comforted in the conflict of conſcience with the iudgement of God.

Freedome from the bondage of ſin, is that by which we are deliuered from the dominiõ of ſinne, that ſin may no longer raigne ouer vs, but that we being iuſtified, and endued with the holy ſpirit, might liue to righteouſneſſe and vnto God. Iohn. 8. 34. 2. Cor. 3. where the ſpirit of the Lord is, there is liberty. Rom. 6. 6. and ſo forward euen to the end. 2. Pet. 2. 19. Gal. 5. 13.

Thus much concerning inward freedome: now concerning outward freedome.

Of Chriſtian libertie.

The outward freedome, is that which pertaineth to the outward life. And it is called Chriſtian liberty, becauſe it belongeth to Chriſtians onely.

And that is two fold, freedome from the lawes of Moſes, and freedome in indifferent things.

Of freedome from the lawes of Moſes.

Freedome from the lawes of Moſes, is that by which Chriſtians are looſed from the ceremoniall, & Iudiciall lawes of Moſes, namely, ſo farre forth as they onely pertaine to th

ciuill gouernment vnder Moſes. 1.Cor. 9. 1. 19. 2.Cor.3.17.Heb.9.10.

For ſuch lawes which belong to the law of nature, and by which all nations are bound, are not abrogated.

Freedome in indifferent things, is that by which Chriſtians are free, in the vſe of indifferent, and meane things. 1.Cor.9.1.

Of freedome in indifferent things.

Things indifferent or meane things, are thoſe, which are neither commaunded, nor forbidden by God, but are deliuered, and inſtituted by men.

Of indifferent things.

Such are the ceremonies inſtituted by humane authoritie, for good orders ſake.

Theſe may be kept or omitted, by the power of Chriſtian libertie.

They may indeede be obſerued in this reſpect; namely, for the preſeruing of concord, and auoiding of the offence of the weake. Rom.14.15.16.1.Cor.8.1.9.&11.29.2 Cor.11.12. but ſo that alwaies there be no falſe opinion, namely. 1.of merit, as though the obſeruing of them, might merit forgiueneſſe of ſinnes. 2. Of worſhip, as though God would be worſhipped with thē, cōtrary to his expreſſe word, Mat.15.In vaine they worſhip me, according to the commandements of men. Alſo. Ezech.20.Walke in my commandements, and not in the precepts of your fathers.

3. Of

3. Of perfection, as though the obseruing of them could make vs perfect.

4. Of necessitie, as though it were necessary that they should be obserued for conscience sake, & as though the conscience were hurt, vnlesse they were obserued, when as yet notwithstanding no lawes bind the consciences of men, except the lawes of God only.

They also may be omitted without sinne, where no danger of offence is, & without the shew of denying the truth, and without the omitting of a necessary confession.

But they do sinne, whosoeuer neglecting these things, do breake such ceremonies, in reformed Churches.

Therefore indifferent things, according to the circumstances are either lawfull or vnlawfull. Rom. 14.20.21. 1. Cor. 8.13.

But here now where there is contention & contrarietie of circumstances, those which are lesse, must giue place to those which are of greater importance, the lesse number must giue place to the more. Rom. 14.21.

Notwithstanding we must take heed, least those things be iudged indifferent which are not indifferent.

Such are those which are both superstitious, and wicked things.

Superstitious things are those, the obser-

uing whereof, is ioyned with a falſe opinion of merit, worſhip, perfection and neceſſity.

Wicked things, are thoſe which are flatly contrary to Gods commandements, of which ſort are many traditions of the Pope, as the abuſe of the Lords Supper, prayer to the dead, the worſhipping of images, the law of ſingle life, holy dayes dedicated to Saintes, images made for Religions ſake, that is to ſay, that they may ſerue to the vſe of Religion, or that they might be worſhipped, or that holy things might be repreſented by them. For God will not haue images ſerue to this end: but he will haue all men to be taught by his word. And the monuments, by which heauenly things are repreſented, are the Sacraments onely, not painted, or grauen, but adminiſtred. For Chriſt doth not ſay, paint this, but do this, that is to ſay, breake the bread, & ſo forth, in remembrance of me.

The vſe of the doctrine concerning Chriſtian liberty is two fold.

1. That we might learne in what things our righteouſneſſe doth properly conſiſt.

2. That we might know what to iudge of ceremonies, namely that righteouſneſſe is not to be ſought for in them, but that we freely by Chriſt obtaine righteouſneſſe, and for-

forgiueneſſe of ſinnes, not for the obſeruatiō of any ceremonies, or traditions of men.

Hitherto concerning our communion with Chriſt: now concerning our preſeruation in this communion.

The preſeruation of the elect in their communion with Chriſt, is a benefite of God, whereby he doth preſerue the elect euen to the end, that they ſhould not periſh, but that they ſhould remaine in the fellowſhip of Chriſt. 1. Pet. 1. 5.

The parts thereof are, conſolation, the hearing of the electes prayers, defence againſt their enemies, deliuerance out of dangers, and the gift of perſeuerance.

Conſolation is a benefit of God, whereby he doth ſtrengthen vs, to the ſuffering of aduerſities, with an vnſpeakeable ioye of heart ioyned thereunto. Pſal. 94. 19. and 119. 76. 77. 2. Cor. 1. 3. 1. Cor. 10. 13.

And that is either common in euery affliction, or particular in death.

The common conſolation in euery affliction, is manifold.

1. Becauſe affliction proceedeth from the diuine prouidence of our moſt mercifull and heauenly father. 2. Sam. 16. 10. Ier. 14. 22.
2. Becauſe affliction ſerueth to the good &

ſaluation of the elect. Rom. 8. 28. Pſal. 119. 71. Reuel. 3. 10.

3. Becauſe affliction bringeth forth patience. Iam 12. 3. Rom. 5. 3.

4. Becauſe they who ſuffer affliction for godlineſſe, and the truths ſake are bleſſed. Mat. 5. 10. 11. Luk. 6. 22. Iam 1. 12. 1. Pet. 3. 14. & 4. 14.

5. Becauſe affliction, bideth but for a while. 2. Cor. 4. 17.

6. Becauſe God himſelfe putteth an end to affliction. 1. Cor. 10. 13.

7 Becauſe affliction cannot ſeparate vs from Gods loue. Rom. 8. 39.

8. Becauſe affliction is not a teſtimony of Gods wrath.

9. Becauſe affliction is a teſtimony of Gods loue. Prou. 3. 11. 12. Heb. 12. 6. 1. Pet. 2. 19. 20.

10. Becauſe he that is proued by affliction, ſhall receiue the crowne of life, which God hath promiſed to thoſe that loue him. Iam. 1. 12. 2. Tim. 2. 11. Mat. 5. 12. Reuel. 2. 10.

11. Becauſe it can not ouerthrowe the elect. 2. Cor. 4. 8.

12. Becauſe the end of affliction will be ioyfull Luke. 6. 21. Mat. 5. verſ. 4.

13. Becauſe other Saints alſo haue bene ſubiect alwayes to affliction. Iam. 5. 11. Mat. 5. 12.

14. Becauſe the ſpirite of God reſteth on thoſe that beare affliction. 1. Pet. 4. 14.

15. Be-

15. Becauſe by affliction we muſt enter into the kingdome of God. Rom. 14. 22.

16 Becauſe by affliction we muſt be conformable to the image of the ſonne of God. Rom. 8. 28. 1. Pet. 4. 13.

17. Becauſe they that beare afflictiõ ſhal not be condemned with the world. 1. Cor. 11. 32.

18. Becauſe Chriſt himſelfe hath ſuſtained affliction. Heb. 12. 2.

19. Becauſe the eternall ioy which we ſhall reape in the kingdome of God, ſhall excell by many degrees the griefe of affliction in this life.

20. Becauſe affliction ſhall not endure for euer.

21. Becauſe by affliction our heauenly father hath appointed to make triall of his elect.

22. Becauſe by daily affliction, we being admoniſhed of our weakneſſe & frailty, might be humbled, and ſo being humbled, we doe learne to call for Gods aſſiſtance.

23. Becauſe in afflictiõ, we haue experience of the louing preſence of God.

24. Becauſe affliction is a token of obtayning eternall inheritance.

25. Becauſe our hope is ſtrengthened by affliction.

26. Becauſe by affliction we learne due obedience to God.

27. Becauſe affliction doth get in vs contẽpt and lothing of this preſent life.
28. Becauſe affliction admoniſheth vs of the vanity of this preſent life.
29. Becauſe affliction doth inuite vs to the meditation of the life to come.
30. Becauſe at the lẽgth God freeth vs from all euill.

Hitherto concerning common comfort in euery affliction: now concerning the particular comfort in death.

Out of the diſputations of Doct. Iohn Iames Grimens.

Comfort againſt death is likewiſe manifold.

1. Becauſe we doe not liue or dye to our ſelues, but to God. Rom. 14.8.
2. Becauſe Chriſt is to vs both in life and in death an aduantage. Phil. 1.21.
3. Becauſe Chriſt is our reſurrection, and life: & they who beleeue in him although they were dead, yet ſhall they liue. Ioh. 11.25.
4. Becauſe God mitigateth and ſhortneth, to his ſeruants the ſorrowes of death.
5. Becauſe our death turned into ſleepe, is a fulfilling of the mortification of our fleſh: & he who is dead is free frõ ſin. Rom. 6.7.
6. Becauſe we know, that if the tabernacle of this our earthly houſe were diſſolued, we ſhall haue a building of God, namely a dwelling

dwelling place not made with hands, but eternall in the heauens. 2. Cor. 5. 1.

7. Becauſe we dying godlily go to Chriſt, which is beſt of all for vs. Phil. 1. 23.

8. Becauſe this way of all fleſh is ſanctified by the death of Chriſt.

9. Becauſe if at any other time in ſuffering the grief of this life, yet eſpecially in the agony of death, the power of comfort which the ſpirite of Chriſt miniſtreth, doth beyõd all account ouercome the ſorrowes of death.

10. Becauſe the fleſh indeede is weake, but the ſpirit is ready. Mat. 26. 41. Therfore the whole man doth not feare death indeede, but his meaner part, namely the fleſh.

11. Becauſe the deſire that we haue clearely to behold God, and to be deliuered from whole ſinne, doth greatly diminiſh, & mitigate the feare and ſorrow of death.

12. Becauſe our loue towardes the faithfull, who ouercõming death haue gone before vs, and with whom we greatly deſire to be ioyned in one country, ought to be no leſſe, then it is towardes them whom we leaue aliue behind vs in this miſerable exile, and from whom we are loth to be ſeparated, who muſt yet notwithſtanding by and by follow after vs.

13. Becauſe we do ſo euidently, and ſo often perceiue the mercy of God towards our children being dead, therefore it becommeth vs, to be of a reſolute mind, eſpecially ſith we know that we are ſealed with the pledge of the holy ſpirit.
14. Becauſe we muſt not make greater account of this naturall life, then of the ſpirituall: for ſo it is meet that the deſire hereof might leſſen the feare of death.
15. Becauſe we certainly know, that the ſoul indeede is immortall, and is caried by Angels to the aſſembly and congregation of the firſtborne, who are written in heauen. Luke.16. 22. Heb.12.13. And we know that the bodie reſteth in the earth: neither indeed hath one vnfitly called the graue the hauē of the body.
16. Becauſe we beleeue the reſurrection of the body and life eternall.
17. Becauſe as in the whole life, ſo in the agony of death, God doth not ſuffer his ſeruants to be tempted aboue that which they are able to beare, but doth giue, euen the iſſue with the temptation. 1.Cor.10.13. That in deede is a wonderfull thing, which Gregorie ſaith in his Morals; Some die laughing. But we haue rather ſay, that death is ouercome in vndergoing it manfully.
18. Becauſe we muſt not thinke ſo careful

of a quiet death, as of an holy life. For as Auguſtine ſayd excellently: We muſt not thinke that death euill, before which hath gone a holy life. And as the ſame man ſayth; He can not dye euilly, who hath liued well: and he hardly dyeth well, who hath liued euilly.

19. Becauſe death neuer is altogether vntimelye, whether we reſpect the good or wicked. For the godly are called before the time, that they ſhould no longer be vexed of the euill: but the euill and wicked are taken away, that they ſhould no longer perſecute the good. As the ſame Auguſtine ſayth.

20. Becauſe this life is filled with ſo many & great miſeries, that death compared with it, is taken to be a remedye, & not a puniſhment: as Ambroſe iudged.

21. Becauſe he that hath an extreame feare to dye, doth not hope to liue after death: as ſayth Chryſoſtome.

22. Becauſe it is better to offer that (I meane our ſpirit) for a free will offering to God, which otherwiſe we are bound to reſtore, becauſe it is his due; as Chryſoſtome ſayth.

23. Becauſe as death is euill to the euill, ſo it is good to the good, to whome all thinges worke together for good.

24. Becauſe death is the way to life: as Ambroſe wiſely ſaith.

25. Becauſe this death is the repairing of life: as the Church ſingeth.

26. Becauſe as Bernard ſaith: The death of the iuſt is good, by reaſon of the reſt it bringeth with it: better becauſe it renewеth vs: beſt, becauſe it putteth vs out of daunger. And as the ſame man ſaith, the death of ſinners, is bad, worſer, worſt of all: but the death of the good, is good, better, beſt of all.

27. Becauſe that death is good, which taketh not away life, but trāſlateth it into a better eſtate. This is a ſētēce of the ſame Bernard.

28. Becauſe as the ſame man alſo witneſſeth, death hath freed vs from death, life from errour, grace from ſinne.

29. Becauſe faithfull men take death to be but a name onely, as ſaith Chryſoſtome.

30. Becauſe God ruleth death, that it can not be a cauſe of any euill.

Hitherto concerning comfort: now concerning the reſt of the benefites.

The hearing of the elects prayers, is a benefite of God, whileſt the elect praying in Chriſtes name, God performeth vnto them all things which profit their ſaluation. Iohn

9.31. Pſal.145.18.19.Iohn.14.13.14.&15.16.

Defence againſt enemies, is a benefite of God, whileſt he ſo defendeth the elect againſt their ſpirituall and bodily enemies, that by no meane, they can hinder their ſaluation.

Deliuerance out of dangers, is a benefit of God, whileſt he doth often beyond all hope of man, deliuer his elect being in diſtreſſe, that ſo (trying his preſence in their perils) they might reioyce in him.

The gift of perſeuerance, is a benefite of God, whileſt he doth ſo ſeale in the elect the grace of Ieſus Chriſt by the holy ſpirit, that they continue in it, euen to the end, and can not fall from it. Rom 11.29. Matth.24.24.1. Iohn.2.19.27.2. Pet.2.18. Iohn.10.28.Rom.8. 35.Luke.22. 32.

Hitherto concerning our preſeruation in this communion with Chriſt: now concerning the gift of eternall life.

The gift of eternall life, is a benefite of God, purchaſed for vs by Chriſt, when after this life God will giue the elect, that they may liue with him for euer.

Hitherto concerning the promiſe of grace: now concerning the anſwearing againe of a good conſcience.

The answering again of a good conscience is the other parte of the couenant of grace, wherby the beleeuers do againe promise to God, that they will in true faith receiue his benefites, and that they will serue him in true righteousnesse and holynesse, the better to declare their thankfulnesse towards him.

Hitherto concerning the eternall couenant: now concerning the temporall couenant.

Of the temporall couenant.

The temporall couenant is a couenant, in which God promiseth men temporall good things. Of this sort was the couenant which God made with mākind after the flood, that he would not destroy the world any more with a flood. Gene. 9. 8. and so forward.

And that standeth vppon the eternall couenant, & is as it were belonging therunto.

Hitherto concerning Gods couenant: now concerning the diuine signe.

Of signes. August. in his 2. book of Christian doctrine. Chap. 1. Phil. Melanct.

The diuine signe, is that which of it selfe doth cause some diuine thing to come into mās mind, besides that shew which it offreth vnto the senses. Or else, it is some thing offering it selfe vnto the senses, which putteth men in minde of some other thing, which is ioyned with that signe.

A signe is either naturall or giuen.

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A natural signe is a signe, which by nature hath that selfe same thing in it which it signifieth. Of this sort is the rainebow, signifiing either showres or faire weather, if it be considered naturally.

A signe giuen, is a signe, which doth not by nature signifie that whereof it is a signe, but it signifieth by the appointment & will of God: as the rainebow is a signe by the appointement of God, that the world shall not perish with a flood.

The signe giuen, is either a miracle or a Sacrament.

A miracle is a signe effected beyond the order of nature. Exod. 3. 2. and 14.21.22.23. Dan. 3.94. and 6.22. Mat. 14.19.20. *Of miracles.*

Therefore if any thing be done according to the order and course of nature, it is not miraculous, but naturall.

There are two endes of miracles: the one, that God by them might manifestly shew forth his power. Exodus 19. and 20. Dan. 3.

The other, that by them as by seales, he might confirme true doctrine. Mar. 16.17.

It is true indeed that in miracles the order of nature by the ouerruling power of God is interrupted, but neuer destroyed or ouerthrowen, neither are the essences of those

things destroyed, although the forme be sometime chaunged. So when the Sunne stood while Ioshua fought, when it returned backe when Ezekiah was sicke, the order of nature was interrupted, not ouerthrowen: for afterward the Sunne kept the same course againe, which was giuen to it in the creation. Yet neuertheleſſe the essence of the Sunne remained. When the sea was deuided, the course of the sea was interrupted: but the worke being finished which God had decreed, it returned againe to the former course, and continued the same: yea the very essence of the sea remained. When Aarons rod was made a Serpent, it was not the taking away of the substance, but a changing of it. So the water in Cana of Galile, the substance was not taken away, but it was turned into wine.

Now God worketh most freely in the effecting of miracles: for he himselfe hath most freely put that order into nature, therefore also whē he will, he can most freely interrupt it. Furthermore becauſe he is not bound to the order of nature, he may interrupt it as it pleaseth him.

And although God can do all things yet must not miracles be euery where alleged, especially where men cannot be well assur

assured of Gods will, neither yet where no necessitie is: as for example, in the holie Supper men may not imagine miracles, as though the body of Christ were supernaturally and miraculously in the bread: because Christ hath no where said, that he would haue it so: No where, I say, hath he sayd, that he would be in the bread. Furthermore it is not of necessity: for Christ may become ours, although he descended not into the bread, or with the bread to be thrust into our mouthes.

Thus farre concerning a miracle: now concerning a Sacrament.

Of Sacraments.

A Sacrament, is an outward signe, which God ioyneth to his couenant, which he hath made with men.

And that is either of an eternall, or temporall couenant.

A Sacrament of an eternall couenant, is a Sacrament, whereby God doth confirme the promise of eternall life.

And that is either of the couenāt of works or of the couenant of grace.

The Sacrament of the couenant of works, is a Sacrament, which God gaue our first parents in the state of their first integrity.

And that was two fold, the tree of life, and the tree of knowledge of good and euill.

The tree of life was a Sacrament of the couenant of workes, whereby that life was signified, which man should haue liued, if he had stood in the obedience of God. Gen. 2.9.

The tree of the knowledge of good and euill, was a Sacrament by which was signified to man, in how good estate he was whilest he performed obedience to God his creator: and into how euill and miserable estate he should cast himselfe if he obeyed not God, Gen. 2.17. & 3.7.8.9.10.11.

Hitherto concerning the saerament of the couenant of workes: now concerning the Sacrament of the couenant of grace.

Of the Sacrament of the couenãt of grace.

The Sacrament of the couenant of grace, is a seale of the righteousnesse of faith. Rom. 4.11.

Or else, the Sacrament of the couenant of grace is a Sacrament by which the faithfull are both admonished, and also are made sure that the couenant of grace, and all the benefites of God which are promised in this couenant, doe not onely belong to others, but seuerally to euery one of them, who doe vse the Sacrament according to Gods ordinance.

A misterie.

It is also called a Mysterie, because it signifieth secret things, and such as are vn-

knowne

knowen to them who haue not bene taught out of the word of God concerning the ſignification and vſe of them: becauſe in a myſterie one thing is ſeene, and an other is meant.

The Vbiquitaries doe thinke it therefore to be called a myſterie, becauſe the manner of the bodily receiuing of it is vnſearchable: but this is a falſe cauſe, becauſe the bodily receiuing hath no foundation in the Scripture, but it is the deuiſe and imagination of men. Furthermore, this manner is manifeſted to vs, namely that it is ſpirituall, and that the receiuing is done by faith.

Both the Word and Sacramentes do leade our faith to Chriſt, as to the only foundation of our ſaluation.

Therefore in the Sacraments is propounded, offered, giuen and ſealed, no other thing, then is promiſed and preached in the Goſpell, but one and the ſelfe ſame thing, namely, Chriſt with his benefites. In the Sacramentes we receiue no other thing, then in the ſimple word, namely Chriſt with his benefites.

And the receiuing of Chriſt, whether it be in the ſimple word, as in Iohn. 6. or in the Sacramentes, is one and the ſelfe ſame, to wit, ſpiritual, that is to ſay, which is wrought

in vs by the power of the holy ſpirite, and by the onely inſtrument of faith. The receiuing of Chriſt in the word and Sacramentes, doe not differ indeed: for in both there is the ſame thing and the ſame ſubſtance, to wit, Chriſt with his benefites. It doth not differ in the manner, for it is ſpirituall in them both. The difference is not in the inſtrument by which wee receiue it, for in them both faith is the inſtrument to receiue it by. What then is the difference betweene the receiuing of Chriſt in the ſimple word, and in the Sacraments? The outward forme only: to wit, becauſe in the Sacraments bodily ſignes are ioyned with the word of promiſe. In the ſimple word God dealeth with vs by preaching, and by our eares onely: but in the Sacramentes he vſeth beſide, ſuch ſignes as offer themſelues to the reſt of the ſenſes alſo: whereby it commeth to paſſe, that the communicating of Chriſt by the Sacraments, is more forcible and plaine, then by the ſimple word onely.

There are two partes of the Sacrament of the couenant of grace: namely the earthly matter, and the outward action, or the outward rite. Geneſ. 17. 11. Exod. 12. 8. and ſo forward. Math. 3. 11. and 28. 9. Math. 26. 26. and ſo forward. 1. Cor. 11. 23, 24. 25.

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The earthly matter alone, is not a perfect and whole Sacrament, but there muſt be adioyned to it the outward action or ceremonie, or the vſe of the earthly matter appointed by Chriſt.

For nothing hath the force of a Sacrament, except there be adioyned to it the vſe of it, according to Chriſtes inſtitution.

Of the earthly matter.

The earthly matter in the Sacrament, is a ſigne or token, by which vnder a certaine promiſed ſimilitude, a heauenly matter is ſignified and repreſented to the faithfull, that ſo they might bee aſſured, that the heauenly matter is as certaine ſpiritually preſent, as they doe certainely ſee the earthly matter, to be bodily preſent before their eies. Gen. 17. 11. Rom. 4. 11. Eze. 36. 55.

Chriſt himſelfe by the holy ſpirite, doth make the things promiſed preſent to our faith: and faith receiueth them.

Faith worketh not that preſence: but Chriſt himſelfe worketh it.

The heauenly matter ſignified in the Sacrament by the earthly matter, is the new Teſtament or couenant of grace, in the bloud of Chriſt.

Therefore we muſt not reſpect the miniſter and earthly elements, but turne the eyes of our faith to the things promiſed.

Of a Sacramẽtall metaphor.

Wherefore alſo the earthly matter by a manner of ſpeaking, both vſuall in the Scripture and Church, and alſo plaine in it ſelfe, is alſo oft-times called by the name of the heauenly matter: becauſe the heauenly matter is ſignified & meant by the earthly. Exod. 24.8. The bloud of the ſacrifices is called the bloud of the couenant. Geneſ. 17.10. Circumciſion is called the couenant. Exod. 12.11. The Paſchall Lambe is called the Paſſeouer. Titus. 3,5. Baptiſme is called the waſhing of regeneration.

Now how theſe ſpeeches concerning the Sacramentes ought to be vnderſtood and expounded, the Scripture it ſelfe doth declare, becauſe the earthly matter is a ſigne of the couenant, Geneſ. 17. 11. Becauſe it is a ſeale of the righteouſneſſe of fayth. Rom. 4.11. Becauſe it is a remembrance of Chriſtes death.

And it is ſo called by a metaphor, in which the ſigne is either put for the thing ſignified, or is called by the name of the thing ſignified.

Hutherto concerning the earthly matter: now concerning the outward action in a Sacrament.

The outward action in a Sacrament, that is

Of the outward action in the Sacrament.

is to ſay, a rite or ceremonie which we muſt obſerue in the Sacrament according to the inſtitutiō Chriſt, is a ſigne of the inward action, Deut.30.6. Math.3.11. Rom.6,3.1.Cor.6.11. Col.2.11.Act.22.16.

This action is two fold: one of the miniſter adminiſtring the Sacrament, the other of a faythfull man vſing a Sacrament.

The action of the Miniſter adminiſtring the Sacrament is two fold: the ſanctification of the earthly matter: and the adminiſtring of the ſame earthly matter.

The ſanctifying of the earthly matter, is an action of the miniſter, in the which by Gods commaundement, hee appointeth the earthly matter to a holy vſe.

Therfore the rehearſing of the wordes of the inſtitution of the Sacrament is neceſſarie, both that the manner of inſtituting the Sacrament may bee layde open, as alſo that by it the earthly matter may bee ſanctified and conſecrated to a holy vſe, becauſe therein the commaundement of God is contayned. Therefore Auguſtine ſayth; The word commeth to the element, and ſo there is a Sacrament.1.Corinth.11.23.24.25.

The adminiſtring of the earthly matter, is the other action of the miniſter, whereby is meant, that God doth as certainely offer

and giue the benefites that he hath promiſed, as we do certainely ſee that the earthly matter is offered and giuen vs by the miniſter of the word. 1. Cor. 11. 23.

The miniſter of the word diſtributeth and offereth the earthly matter: but Chriſt himſelfe diſtributeth and offereth the heauenly matter. Math. 3. 11. I baptize you with water, there is an other who baptizeth with the holy ſpirite.

Hitherto concerning the action of the miniſter that adminiſtreth the Sacrament.

The action of a faithfull man vſing a Sacrament is alſo two folde: namely, the receiuing of the earthly matter, and thankesgiuing.

The receiuing of the earthly matter, is the action of a faithfull man vſing the Sacramēt, whereby he receiueth the earthly matter, to ſignifie that he doth ſo certainely receiue ſpiritually the benefits that God hath promiſed as he doth certainly receiue bodily the earthly matter. Rom. 4. 11. Math. 26. 26.

We receiue the word of the promiſe of grace, and the earthly matter from the mouth and hand of the miniſter: but we receiue the heauenly matters from the hand of Chriſt himſelfe.

The outward receiuing is wrought in the body: the inward is onely wrought by faith and by the powerfull working of the holy ſpirit in our harts: for the inward receiuing comprehendeth iuſtification and regeneration.

We receiue the earthly matter by the body, that is to ſay, by the members, actions, & ſenſes of the body, by the eies, eares, handes, mouth & ſtomacke, ſight, hearing, touching, taſt, and ſmell: but we receiue the heauenly matters by faith, and the powerfull working of the holy ſpirit in our hearts.

And therefore not onely the faithfull, but euen infidels receiue the earthly matter: but the faithfull onely receiue the heauenly matter.

Thankeſgiuing is the action of a faithfull man vſing the Sacrament, whereby he with his mouth and heart giueth thanks to Chriſt, for the whole worke and benefite of his redemption. 1. Cor. 11. 25. 26.

Theſe therefore are the partes of a Sacrament, which are required to the perfecting of euery Sacrament, by which the couenant of grace is ſealed vp: with which if in the true vſe thereof, the heauenly matters and the inward action be ioyned together, this coniunction is called a Sacramentall vnion,

which is also the cause of the speeches proper to a Sacrament.

Of the Sacramẽtall vnion.

Therefore the Sacramentall vnion, is a spirituall ioyning together of the Sacrament, with those things whereof it is a Sacrament, or else it is a ioyning together of the signes and things, that is to say, of the earthly matter with the heauenly, and of the outward action with the inward action.

This vnion is not naturall and locall, but spirituall and belonging to couenants, and hauing respect to others, which is in the diuine disposing of the signe to the thing it selfe: and in the spirituall offering and receiuing of things truely ioyned with the bodily offering and receiuing of signes.

As therfore there are two parts of a Sacrament; so also of the Sacramentall vnion.

The first part, is the vniting of the earthly matter with the heauenly.

It is not necessary, that this heauenly matter, be substantially and bodily in the earthly matter, or in that place in which the earthly matter is, because this vnion is meerely spirituall.

Neither doth it follow, if Christ be not bodily present on the earth, in the earthly matter, or in the place in which the earthly matter is, that therefore he is not present, because

that

hat indeede is truly preſent which is preſent ſpiritually.

The other part of the ſacramentall vnion, s the ioyning together of the outward action with the inward action.

For in the right vſe of the Sacrament, the offering and receiuing of the ſigne and thing ſignified is ioyned together: the offering & eceiuing of the ſigne indeed is bodily, by the hand of the miniſter: but the offering and receiuing of the thing ſignified, is ſpirituall, hrough true faith by the hãd of Chriſt himſelfe.

For a Sacrament, is not onely an earthly, nd bodily action, but a heauenly and ſpiriuall action alſo, in which not only the earthy matter, which is on earth, but alſo thoſe hings which are in heauen, which are in God, and which are in the hearts of the faithfull, are preſent with vs.

And the holy ſpirit ioyning vs together with Chriſt, doth couple vs, euen we being moſt farre aſunder, as in regard of diſtance of place, much more nearly and ſtraightly, then either the ſoule is ioyned with the body, or the vine with the braunches.

Hitherto concerning the parts of the couenant of the Sacrament of Grace: the ends follow.

Of the ends of the Sacrament of the couenant of Grace.

There are seuen ends of the Sacrament o the couenant of Grace.

1 That it might be a remembraunce o Gods benefits, both already offered, & here after to be offered, that is to say, that i might put the faithfull in minde of Christ benefites, either already bestowed, or here after to be bestowed on them. So the Passeo uer was a remembrance not only of the deli uerance out of Egypt already past, but also of the deliuerance to come by Christ. So th holy Supper is a remembrance, not onely o our redemption made vpon the crosse: bu also of that which is to be performed when he shal come to iudge the quick & the dead and shall fully deliuer his elect from sinne and all their enemies. Luk. 21. 28.

2 That our faith might thereby be increa sed, exercised and strengthened.

3 That by it we might be stirred vp to thankesgiuing for the benefite of our re demption.

4 That it might be a bond of mutuall loue and concord in the Church, that is to say, that by the partaking thereof we migh more & more be bound amongst our selue in mutuall loue: for we that are many, ar one bread and one body.

5 That it might be the bond of publick

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meetings,& of the preseruing of the ecclesiasticall ministery.Exod.12.16.1.Cor.11.20.

6 That it might be a note of our professiō, wherby as by a cognisance,the Church is discerned from infidels. Exod.12.45. Sō by circumcision the Iewes were discerned from the Gentiles.

As all vncleane men were to be kept from eating the things offred to God, this threatning being added,that whatsoeuer vncleane man did eate of them,his soule should be cut off from his people.Leu.7.20.euen so no vncleane or vnbeleeuing man ought to vse the Sacrament of the couenant of Grace.

7 That it might be a witnesse of our confession and society with the church. The sixt end pertaineth to the whole Church:but the last end pertaineth to euery beleeuer.

He that shall not be circumcised, his soule shall be cut off frō the people of God. Whosoeuer vseth not the Sacramēts whē he may, he sheweth that he is not a member of the Church,and the companion of our confession.For the Sacrament is a witnesse,which testifieth, that he who vseth the Sacraments, doth pertaine to the company of the church, that he is a member of the Church , and that he hath fellowship with it . Whosoeuer in any congregation vseth the Sacrament,he

by this vse doth testifie, that he embraceth the confession of that company, and that he hath fellowship with it.

Thus farre concerning the ends of the couenant of grace.

Of the Sacrament of the covenant of grace in the old Testament.

The Sacrament of the couenant of Grace is two fold: of the old Testament, or of the new.

The Sacrament of the old Testament, is that which before the cõming of Christ was instituted for the Church of the old Testament. Gen. 17. Exod. 12. and 16. 15. and 17. 6. 1. Cor. 10. 1. 2. 3. 4.

The Sacraments of the old Testamẽt, were either ordinary, or extraordinary.

Ordinary Sacraments were those, which did ordinarily and alwayes pertaine to the Church of the old Testament. Genes. 17. Exod. 12.

And they were two: Circumcision, and the Passeouer.

Of circumcisiõ.

Circumcision was a Sacrament of the old Testament, by which all the males amongst the people of Israell circumcised in the foreskin of their flesh, were ingraffed into the couenant that God made with Abraham. Gen. 17. 10. 11. Ios. 5. 2. Rom. 4. 11.

The parts thereof are two: the foreskin,

and

& the outward action in the Circumciſion, Gen.17.11.

The foreskin, was a ſigne that our nature s corrupted, that men are borne guilty in his carnall generation: and therefore ſtand n need of the regeneration and renewing which was to come by the bleſſed ſeede, who hould bruiſe the head of the ſerpent, and in whom all nations ſhould be bleſſed.

The outward action in Circumciſion was wo fold: the one of the miniſter admini- tring Circumciſion, the other of a faithfull nan receiuing Circumciſion. Gen.17.9.10. Rom.2.19.& 4.11.

The action of the miniſter adminiſtring Circumciſion was two fold: the laying open f the inſtitution of Circumciſion, and the Circumciſion of the foreskin.

The Circumciſion of the foreskin, was a gne of the Circumciſion of the heart, that s to ſay, of iuſtification by faith, Rom.4.11. fforgiueneſſe of ſinnes, & of regeneration, Deut.30.6.

The action of a faithfull man receiuing Circumciſion was two fold: the receiuing of Circumciſion, and thankſgiuing.

The receiuing of Circumciſion, was that wherby a faithfull man, through the Circū- iſion that was done by the hāds of the mini-

ſter, did put off the foreskin of the fleſh, to ſignifie, that he put off from him, the ſinnes of the fleſh. Col. 2. 11. Rom. 4. 11.

Thankeſgiuing was done by the parents, and kinsfolkes, in ſtead of the infants being circumciſed.

Thus farre concerning circumciſion: now concerning the Paſſeouer.

Of the Paſſeouer.

The Paſſeouer was a Sacrament of the old Teſtament, whereby the faithfull hauing eaten the Paſchall Lambe, were put in minde of their deliuerance out of Egypt, whether it were bodily already paſt, or ſpirituall and was to come. Exod. 12. 1. 2. 3. 5. & 11.

The parts of the Paſſeouer were two: the Paſchall Lambe, and the action pertaining to the vſe thereof.

The Paſchall Lambe.

The Paſchall Lambe by a ſpirituall ſignification, did note Chriſt the Lambe of God taking away the ſinnes of the world. 1. Cor. 5. 7. 8. & 10. 3.

The action in the Paſſeouer, was either of the miniſter, or of the receiuer.

The actiō of the Miniſter is two fold: both the laying open of the inſtitution of the Sacrament of the Paſſeouer: and alſo the offering of it to men. Exod. 12. 3. 4. 5. 21.

The laying open of the inſtitution of the

Sac

acrament of the Passeouer is commanded. xod.12.26.27.

The offering of the Paschall Lambe to o- ers, was made by the father of the family, t did signifie that God would giue his son, hat he might be sacrificed for the sinnes of he world.1.Cor.5.7.

The action of the faithfull receiuer, was lso two fold: the eating of the Paschall ambe,and thankesgiuing.

By the eating of the Paschall Lambe, was gnified the participation of Christs passi- n.1.Cor.5.7.8.

In the thankesgiuing was remembred to he praise of God, the benefite of bringing orth the people of God from the bondage f Egypt, as also the benefite of the deliue- ance that should be from the spirituall E- gypt, that is to say, from the bondage of nne, both which were to be wrought by he sacrifice of the Messias. Exod. 12.24.26. &13.8.9.10.

Thus farre concerning the ordinary Sacraments of the old Testament: now concerning the extraordinary.

The extraordinary Sacramẽts, were those which were extraordinarily vsed, both before the instituting of the two ordinary Sa-

craments: as also those which were added to them afterward.

Before the ordinary Sacraments, were the sacrifices from Adam euen to Abraham. Genes. 4.4.

The extraordinary Sacraments which were added to the former two, were also two. The Baptisme of the cloud, and of the sea, and the supper of Manna, and of the water flowing out of the rocke.

The Baptisme of the cloud and sea, was an extraordinary Sacrament in the old Testament, whereby the Israelites being vnder that cloud, and passing through the sea, were all baptized into Moses, in that cloud and in that sea. 1. Cor. 10. 1. 2.

The supper of Mãna, & of the water flowing out of the rocke, was a Sacrament of the old Testament, whereby the Israelites were nourished with meat sent from heauen, to signifie the spirituall nourishment of the flesh of Christ, and did drinke the water flowing out of the rock, to signifie the spiritual drink of the bloud of Christ. 1. Cor. 10. 3. 4.

Hitherto concerning the Sacraments of the old Testament: now concerning the Sacraments of the new Testament.

Of the Sacra- A Sacrament of the new Testament, is that which

which being by Christ himselfe instituted for his owne Church, came in the roome of the Sacraments of the old Testament. Matt. 26.26. & 28.19. *mẽts of the new Testament.*

The Sacraments of the new Testament are two: Baptisme, and the Lords supper.

Baptisme is a Sacrament of the new Testament, whereby is signified & sealed vp to vs, that we are as certainely washed in the bloud of Christ from sinnes, as our body is certainly washed through water in the name of the Father, the Sonne, and the holy Ghost, Mat. 28.19. Acts. 2.38. Mat. 3.11. Mark. 16.16. Rom. 6.3. Mar. 1.4. Luk. 3.3.

Baptisme commeth in the place of Circumcision, and kepeth the analogy and proportion thereof: for both of them is a Sacrament of entrance into the Church, and of regeneration.

And as the Israelites were but once circũcised: so we are but once baptized onely, because we are but once borne onely: and as circumcision was the first beginning of Iudaisme: so Baptisme is the first beginning of Christianitie.

Of Baptisme there are two parts: the water of Baptisme, and the outward action in Baptisme.

By the water of Baptisme is signified the

bloud of Christ shed on the crosse. Heb. 12. 24. 1. Pet. 1. 1. Zach. 13. 1. Ezec. 36. 25.

The outward action in Baptisme is two fold: the one of the minister administring Baptisme: the other of a faithfull man vsing Baptisme. The action of the minister is two fold: the sanctification of the water, and the outward washing.

The sanctification of the water, is the appointing of it to this end, that it might signifie the bloud of Christ.

The outward washing is a signe seale, and very sure pledge of the inward washing, whereby we with the bloud of Christ are washed from sins. Reue. 1. 5. Rom. 6. 3. 1. Cor. 1. 6. 11. 1. Pet. 3. 21. Eph. 5. 26. 1. Iohn. 1. 7.

For as the filthinesses of the body are purged with water: so our sinnes are taken away by the bloud of Christ. Reue. 1. 5. and 7. 14. 1. Cor. 6. 11. Gal. 3. 17. 1. Iohn. 1. 7. 3.

Therefore the outward Baptisme is called the washing of regeneration. Tit. 3. 5. The washing away of sinnes. Acts. 22. 16. not because the washing is properly and by it selfe that by which we are regenerated: for we are properly regenerated by the holy spirite: but because it is the signe and seale of the inward washing, that is to say, of regeneration and adoption according to the

he forme of the couenant ; I will be thy God, and the God of thy ſeede. The minister waſheth outwardly with water : but Chriſt waſheth inwardly with his bloud, Mat.3.11.Raue,1.5.

Thus farre concerning the action of the Miniſter adminiſtring Baptiſme: now concerning the actions of a faithfull man receiuing Baptiſme.

The actions of a faithfull man vſing Baptiſme is alſo two fold : the receiuing of Baptiſme and thankeſgiuing.

In the receiuing of Baptaiſme is ſignified, that the infant is by the bloud of Chriſt ſo certainely waſhing from ſinnes, as his body is certainly ſprinckled and waſhed with water. Reuel.7.14.Ezech.36.25.

To be waſhed with the bloud of Chriſt, is to be made partakers of the benefites of the couenant of grace, that is to ſay, to be reconciled, iuſtified, regenerated, adopted by God, to be his ſonnes, to be endued with the freedome of the ſonnes of God, and ſo forth.

The outward man feeleth the force of the water: but the inward mā feeleth the powerfull working of the bloud of Chriſt.

Euen Infidels are waſhed with water : but beleeuers onely with the bloud of Chriſt.

Therefore all who are Baptized, are not regenerated, but onely the beleeuers.

Now not onely thoſe that are of yeares of diſcretiō are to be Baptized: but alſo infants.

1 Becauſe they alſo do pertaine to the couenant of the grace of God.

2 Becauſe to them alſo belōgeth the promiſe of forgiueneſſe of ſinnes through the bloud of Chriſt.

3 Becauſe they belong to the Church of God.

4 Becauſe they are redeemed by the bloud of Chriſt.

5 Becauſe to them is promiſed the holy Spirite.

6 Becauſe they are to be diſcerned from the children of Infidels.

7 Becauſe alſo in the old Teſtament infants were circumciſed.

Thankeſgiuing is either perfectly done by the party Baptized, if he be of yeares of diſcretion: or elſe it is performed by the witneſſes in his ſtead if he be an infant: who yet when he commeth to ripe yeares, ought afterward in the whole courſe of his life to be thankfull to God for this benefite.

Hitherto concerning Baptiſme: now concerning the Lords Supper.

The

The Lords Supper is a Sacrament of the new Teſtament, by which is ſignified & ſealed vp vnto vs, that we are as certainely nouriſhed to eternall life by the bodie of Chriſt crucified, and by his bloud ſhed, as we do certainely with the mouth of our body eate the bread broken, and drink the wine out of the cup. Matt. 26. 26. 27. 28. Marke. 14. 22. 23. 24. Luke. 22. 19. 20. 1. Cor. 10. 16. 17. and 11. 23. 24. 25. and 12. 13. *Of the Lords Supper.*

In the ſame ſenſe it is called the table of the Lord. 1. Cor. 10. 21.

Therefore thou doeſt come to the banket of Chriſt, thou art his gueſt, as oft as thou doeſt eate and drinke of this ſupper.

The Lords Supper commeth in the roome of the Paſchall Lambe: therefore it doth alſo keepe the analogie or proportion thereof. For both the one and the other is a Sacrament of nouriſhment and ſpirituall bringing vp.

And as the eating of the Paſchall Lambe was often vſed: ſo alſo the vſing of the Lords Supper is oftentimes performed.

For as the Paſſeouer was the nouriſhing of Iudaiſme: ſo the Lords Supper is the nouriſhing of Chriſtianitie, which nouriſhing often times ſtandeth in neede of meat and drinke, that is to ſay, reſtoring and re-

newing, euen as our life doth daily want refreshing, which is performed by meat and drinke.

The parts of the Lords Supper, as of other sacraments, are two: the earthly matter, and outward action in the Supper.

The earthly matter in the Supper is twofold: the bread and the wine. Because we liue not only by meat, but by drinke also.

The bread in the holy Supper is a signe or image of Christs body giuen to death for vs. Ioh. 6. 35. 48. 50. 51. 55. 56.

The wine in the holy Supper is a signe or image of Christs bloud, shed on the crosse for vs.

Therefore the bread also is called the body it selfe, and the wine or cup in which the wine is, is called the bloud it selfe.

Not that the body of Christ descendeth from the seate of his glory, out of heauen, and doth hide it selfe inuisibly in the bread, and his bloud in the wine, which opinion is most absurd: but therefore the bread is called the body of Christ, because it is a signe, remembrance, token, figure, similitude, and image of his body giuen for vs. And the wine or cup is called the new Testament or couenant, in the bloud of Christ: because it is a signe of the new Testament or coue-

naunt,

naunt, that is to ſay, of reconciliation wrought with God, by the bloud of Chriſt ſhed vppon the Croſſe for the forgiueneſſe of ſinnes. The bread by a metaphor, is called the body of Chriſt deliuered for vs, becauſe the bread being broken, is a ſigne calling into our remembrance, or imprinting in vs, and as it were ſetting before our eyes, the breaking, that is to ſay, the crucifying of the body of Chriſt. The wine by the ſame metaphor, is the bloud of Chriſt, becauſe it is a ſigne calling into our remembrance, and imprinting in vs, the ſhedding of Chriſts bloud done on the croſſe, for the forgiueneſſe of our ſinnes.

Yea the bread is not a ſigne of his glorious body, as it is now already glorified, but of his body deliuered vnto death, of his body broken on the croſſe, and ſlayne for our ſakes: as the Lord expreſly ſayth; This is my body which is giuen for you.

And the wine is not a ſigne of his bloud contayned in the veines, but of his bloudſhed on the Croſſe, or as it was ſhed: as the ſame Lord expreſly teſtifieth.

And therefore the body of Chriſt is not now in the bread, becauſe it is already glorious, and ſhall not before the laſt day deſcend from heauen into this miſerable earth,

neither is his bloud already in the wine: be-
cause he once shed his bloud, and died, now he
sheddeth it no more, death shall no more
raigne ouer him.

By the bread being broken is represented
vnto vs, as by a similitude, & a certaine image,
his body that suffered for vs. For the whole
action of the Lords Supper is to be referred
to this end, that we might preach the death
of the Lord vntill he come.

The metaphor seemeth to be more con-
uenient in the laying open of these wordes,
because not the bread simply, but the bread
broken, by a certaine similitude, doth re-
present the body broken, as Paule sayeth:
that is to say, deliuered vnto deatth. For the
breaking of the bread putteth vs in mind
of the breaking of the body of Christ, as it
were by a certaine picture set before our eyes.
Christ did not simply call the bread his bo-
dy, but the bread which is broken. But to
what end? As I see with mine eyes that the
bread is broken for me: so I am certainely
confirmed in my faith, that the body of
Christ was giuen vnto death for me. Second-
ly, as certainely as the minister of the word
doth giue me the bread broken, so certainely
doth Christ giue me the body deliuered to
death for my sake.

That

That this is the naturall meaning of the words of Chriſt, by this it appeareth.

For Chriſt commaundeth to do all theſe things in remembrance of him, and Paul expoundeth that ſaying, yee ſhall preach the death of the Lord vntill he come.

Chriſt truely hath not ſaid, the bread is the ſigne of my bodie: but becauſe he ordayned the Sacrament, he ſpeaketh of it as the Scripture is alwayes wont to ſpeake concerning Sacraments, vnder a metaphor, calling the ſigne by the name of the thing ſignified.

And therefore the faithfull comming to the holy Supper, when they behold with the eyes of the bodie the Sacramentall bread, they are admoniſhed, that withall, by the eyes of faith they behold and embrace the bodie of Chriſt, broken or crucified vppon the croſſe for vs. For therefore the bread hath the name of the bodie, not that the faithfull ſhould ſtand vppon the bread onely, or ſeeke the body of Chriſt in the earthly Element, but that they ſhould by faith lift vp themſelues into Heauen, whither he did aſcend, and where he is, and by the eyes of faith ſhould behold, and eate the vnſpotted Lambe that was ſlaine for them on the heauenly Altar, the Church nameth it, ſaying; Lift vp your hearts.

By the ſame metaphor the bread which we breake, is by Paul called the communion of the bodie of Chriſt, the cuppe of bleſſing which we bleſſe is called the communion of the bloud of Chriſt. 1. Cor. 10. 16. Becauſe by this bread, and cup, as by a ſeale, the faithfull are aſſured that they haue communion, that is to ſay, fellowſhip with Chriſt.

Both the matters, that is to ſay, the earthly and heauenly, are indeed preſent in the holy Supper: the former indeed bodily and viſibly, but the other ſpiritually, and by the ſight which faith affordeth vs.

We with the eyes of the body ſee the bread and wine: but with the eyes of the ſoule, that is to ſay, with faith, we ſee the body & bloud of Chriſt.

Therefore as certainely as we ſee the bread and wine to be preſent: ſo certainely do we beleeue that the bodie and bloud of Chriſt is preſent to vs: yea we do not beleeue that it is the Lords ſupper, except his body and bloud be preſent to vs.

Otherwiſe if they were abſent, how could it be made the partaking of the bodie and bloud of Chriſt, for the partaking is not of things that are abſent, but preſent.

But the bodie & bloud of Chriſt, are truely preſent to the faithfull, that is to ſay, tho-

thosewho receiue it by faith, and yet this is by a spirituall presence, not by a locall, or bodily presence or placing: by a Sacramental presence, and such as belongeth to a couenāt, not by a naturall presence: the body & bloud of Christ are present, by such a kinde of presence as faith requireth & would haue, not as the bodily mouth: such a one as the spirit requireth, and not the letter: such a one as the purpose of Christ calleth for, & not a Capernaiticall interpretation: and therefore rather we should by our minde be caried vp into heauen, then to haue the blessed and glorious flesh of our Lord Iesus Christ pulled out of heauen vpon this miserable earth, & to imagine his inuisible descending into the bread, and againe his ascending into heauen, after the holy supper is celebrated.

Hitherto concerning the earthly matter in the holy Supper: now concerning the outward action.

The outward action in the Lords Supper, as in other Sacraments, is two fold: one of the minister that administreth the Lords Supper, and another of a faithfull man vsing the holy Supper.

The action of the minister that administreth the holy Supper is two fold: the sancti-

fying of the bread and wine, and the admini-
ſtring of it.

Of the ſanctifying of the bread.

The ſanctifying of the bread and wine i
an action of the miniſter, whereby according
to the commandement of Chriſt, he ordayneth the bread and wine to a holy vſe.

The reciting of the words of the inſtitutiō and promiſe, is done for the bleſſing of the bread & wine, that is to ſay, that of the common bread & wine they might be made holy ſignes of the body & bloud of Chriſt. Which conſecrating, ſanctifying and appointing of the bread and wine to a holy vſe, was called of old writers, a change, that is to ſay, ſuch a chaunging as belongeth to Sacraments.

Of the change belonging to Sacraments.

Which chaunging of the earthly matter is not a change of the ſubſtāce, as the Papiſts erroniouſly affirme, but a change of the end becauſe the bread & wine are no more common meat & drinke, but ſerue to a holy end and vſe.

Theod. Dial. 2.

For the myſticall ſignes, euen after ſanctifying doe not looſe their owne nature. Paul after the bleſſing, calleth the bread ſtill bread.

The adminiſtring of the earthly matter, is the other part of the miniſters action, whereby he adminiſtreth the earthly matter in the holy ſupper.

And

And that adminiſtring is two fold, partly
the bread, partly of the wine.

Of the adminiſtring of the bread there are
o parts, the breaking and the diſtributing.

The breaking of the bread is an action of
e miniſter, whereby is ſignified that the bo-
e of Chriſt was no leſſe certainely offered
d broken on the croſſe for me, then I with
y eyes ſee the bread of the Lord broken for
e.

Of the breaking of the bread.

The diſtributing of the bread, is an actiõ of
e miniſter, wherby is ſignified that the bo-
y of Chriſt is as certainely offered to me, as
e bread broken is certainely offered to me.

Of the adminiſtring of the wine there are
ſo two parts: the powring of the wine into
e cup, and the diſtributing of the cup.

The powring out of the wine is an action
f the miniſter, whereby is ſignifiſed the ſhed-
ng of the bloud of Chriſt, done on the
oſſe.

The diſtributing of the cup is an action of
e miniſter, whereby is ſignified that the
oud of Chriſt is as certainely giuen vs, as
e cup is certainely deliuered vnto vs.

Thus far concerning the action of the miniſter:
now concerning the outward actiõ of a faith-
full man vſing the holy Supper.

The outward action of a faithfull man v-

fing the holy Supper is two fold: the receiuing of the bread and wine, and thankesgiuing.

The receiuing of the bread and wine, is an acti n of a faithfull man vſing the holy ſupper, whereby he eateth the bread & drinketh the wine, to ſignifie that he doth as certainely by faith eate the bodie of Chriſt and drinke his bloud, as he doth certainely with the mouth of the body eate the bread and drink the wine out of the cup.

To eate the body of Chriſt, is to be made a partaker of the benefites of the couenant of grace, that is to ſay, of reconciliation, iuſtification, and regeneration in Chriſt, of adoption, &c.

Abraham did eate the fleſh of Chriſt, before that by his owne ſubſtance he had any being in his manhood. We eate the fleſh of Chriſt, no otherwiſe then Abraham did: neither are we made partakers of the fleſh of Chriſt otherwiſe then Abraham was. Iohn. 6. 51. 1. Cor. 10. 16. This eating is onely ſpirituall, becauſe it is done by faith and the ſpirite. Whereby it appeareth, that the beleeuers only do eate the bodie and drinke the bloud of Chriſt: the reprobate doe not, becauſe they haue no faith.

Now the fleſh of Chriſt in that reſpect only th

y that it was ſlaine and dead for vs, is eaten
o quicken the godly: & the bloud of Chriſt,
nely as it was ſhed on the croſſe, is drunke
or the forgiueneſſe of our ſinnes.

For although Chriſt being once dead, and
ayſed from the dead, dieth not any more, and
o is not now any more in the ſtate of humi-
iation, but of glorie, yet the Sacraments lead
our faith to the ſacrifice of Chriſt, performed
on the croſſe, as Chriſt ſaith: Do this in re-
membrance of me, and Paul ſaith, As oft as
you ſhall eate of this bread, and drink of this
cuppe, yee ſhall preach the death of the Lord
vntill he come.

Hitherto concerning the receiuing of the bread and wine: now concerning thankeſgiuing.

Thankeſgiuing is an action of a faithfull
mā vſing the holy ſupper, by which through
true faith he thinketh & ſpeaketh of Chriſts
death to his praiſe. 1. Cor. 11. 26.

Thus farre concerning the parts of the Lordes Supper: now concerning the preparation of a faithfull man before the vſe thereof.

The preparation to the vſe of the holy Supper is two fold: inward and outward. *Of the preparation of a*

faithfull man before the vſe of the holy ſupper.

The inward preparation is ſpiritual, which conſiſteth in a mans examining of himſelfe, or in trying his owne worthineſſe or vnworthineſſe.

The worthineſſe and vnworthineſſe of thoſe who come to the holy Supper, and the effects of them both are two folde: either of the perſon, or of the vſing.

The worthines of the perſon is faith, or the righteouſneſſe of Chriſt imputed by fayth, which whoſoeuer hath, they are worthy gueſts, and receiue this foode to eternall ſaluation.

Therefore the worthines of the perſon cõſiſteth in faith alone, and the effect of it is the eſcaping of eternall puniſhment.

The vnworthines of a perſon is infidelity, wherewith whoſoeuer are poſſeſſed, they are vnworthy of this table, and receiue to themſelues iudgement, and eternall damnation.

The worthineſſe of the vſing, is true reuerence, inward and outward, forgiuenes, loue, a ſerious bewayling of ſinnes, repentance, the meditation of the benefites of Chriſt, the diſcerning of the bodie of the Lord, thankeſgiuing, the auoyding of all offences.

Now the worthineſſe hath place in the faithfull onely.

The vnworthines of the vſing, is the vnreuerent

uerent or irreligious offering of the Lords Supper.

The ſame indeede is alwaies in perſons which are vnworthy, yet ſometime euen in the worthy partakers.

And therefore it is two fold: one in the wicked, the other in the godly.

The vnworthines of the vſing in the wicked, is a want & abſence of true reuerence inward & outward, of forgiuenes, of loue, of a ſerious bewailing of ſinnes, and of repentance, of the meditation of the benefites of Chriſt, of thankeſgiuing, of the diſcerning of the body of the Lord, and of the auoiding of all offences.

The vnworthines of the vſing in the godly, is a negligence and colder feeling in the trying of himſelfe.

For although the godly doe indeede eate the bread of the Lord, and the bread which is the Lord, and therefore eate eternall ſaluation free from eternall iudgement, yet they comming vnreuerently to the Lordes Table, that is to ſay, trying themſelues too negligently and coldly, do eate to themſelues temporall iudgement, that is to ſay, they offend God, and are by diuers chaſtiſements in this life called backe to the amending of theſe ſinnes. So Paul doth with a threatning

of temporall punishment terrifie the Corinthians, comming vnreuerently to the Lords Table, although some of them notwithstanding being truely conuerted: and yet neuertheless he rayseth them vp againe with consolation. 1. Cor. 11. 30. 31. 32.

For euen the faithfull do oftentimes sinne by this kind of negligence and carelesnesse: and although their eternall saluation be not made frustrate, yet they are hardly chastened in this life. The Apostle teacheth this plainely, when the Corinthians sinning in the irreligious vsing of the Lords Supper, whether by affections or by ignorance, doth yet call them brethren, and doth say that they are punished by the Lord with diseases, and temporall death for this fault, that they might not be condemned with this world. 1. Cor. 11. 30. 31. 32. as 1. Cor. 3. 12. hee sayth; Those which build haye and stubble on that foundation, which is Christ, they shall indeede be saued, but yet as it were by fire.

In all the faithfull indeede there is some parcel of this vnworthines, but in some more, in some lesse: and those who haue care to auoyde it, & keepe a good conscience, are pardoned for Christs sake.

And therefore there is required a tryall of both these sorts of worthinesse: that we may

escape

eſcape not onely the eternall, but the temporaly wrath and puniſhment of God. 1.Cor. 11.28.

Concerning the trying of a mans ſelfe before the vſe of the Supper of the Lord.

The trying or examining of a mans ſelfe conſiſteth in two things: firſt whether thou be in the faith, whether thou vnderſtand the articles of fayth, the promiſe of the Goſpell, and doctrine of the Sacraments. In this caſe the Creede of the Apoſtles, or doctrine of the Goſpell is the touchſtone. Here is to be taken from the people that opinion wherwith many are poſſeſſed, who (theſe three words being taken hold of, THIS IS MY BODY) ſuppoſe that it is not neceſſarie to ſearch more diligently the nature of the Sacraments, they wil beleeue ſimply: but this is not to beleeue, but to erre, and indeed to erre obſtinately, if thou haſt purpoſed that thou wilt not learne any thing. If thou wilt rightly beleeue, it behoueth thee to haue vnderſtanding: for faith is a ſure knowledge. For what frute ſhall they receiue by the vſe of the Sacramēts, who neuer haue rightly learned the vſe of them?

The other part conſiſteth in examining ones life. In this caſe the ten commandements

is a touchstone, that is to say, wee wust trye how we haue led our life, how farre it is from the law of God, what it ought to be: whether thou hast performed those things which thou hast promised to God in baptisme: whether thou loue God aboue all things, and thy neighbour as thy selfe, that is to say, whether thou doest, and hereafter wilt doe those thinges which God commaundeth: and whether thou eschewest and wilt eschewe those thinges which God forbiddeth: whether thou hast a setled purpose to amende thy life, and to frame the same according to the word of God. If there be any who feele such an inclination in themselues, they are to be exhorted to goe to the holy Supper; the rest, who neither vnderstand the doctrine of the promise of the Gospell and Sacraments: neither desire to amend their life, but haue a mind to continue in their faultes, they are to be disswaded, not to goe to the holy Supper, least they eate iudgement to themselues.

Hitherto concerning the Sacrament of the eternall couenant: now concerning the Sacrament of the temporall couenant.

The Sacrament of the temporall couenant, is a

is a Sacrament whereby God confirmeth the bodily promiſe: ſuch as is the rainebow. Gen. 8.12. 23. Such as was the fleece of Gedeon, Iud. 6. 36. euen to the end. Alſo the going backe, both of the ſhadow in the dyall of Ahaz, as alſo of the Sunne, when God promiſed to king Hezekiah, the deliuerance of the citie from Senacherib, and the adding of fifteene yeares to the ſpace of his life. Eſa. 38.5. 6.7.8.

Thus farre concerning the workes of God which are done in this life: now concerning thoſe workes which ſhall be done in the life to come.

The workes of God which ſhall be done after this life, are both the generall rayſing vp of the dead, and the laſt iudgement: and alſo the manifeſting of Gods glory to all eternitie.

The generall rayſing vp of the dead, is a worke of God by which after the number of the elect ſhall be fulfilled, he will call all men being dead to life againe. Act. 3.24. 1. Pet. 3.7. Reuel. 6.11.

Of the laſt iudgement.

The laſt iudgement, is that wherby Chriſt will declare all without exception, being iudged by his word, ſome to be heires of eter-

nall life, some to be partakers of eternall fire with the deuill. Math. 25.31. Rom.14.10.2. Cor 5.10.

The godly haue this comfort of the last iudgement, that the father hath deliuered all iudgement to the sonne, that hee might giue peace to our consciences, and might take away all feare of condemnation. Iohn.5.

Of the last iudgement there are two parts: the separation of the elect from the reprobate, and the finall sentence.

The separation of the elect from the reprobate, is that wherby all men being gathered from all the corners of the world by the Angels, the elect shalbe set at the right hand, and the reprobate at the left hand of Christ. Math.25.33.

The finall sentence is the other part of the last iudgement, whereby Christ shall minister iustice to euery one, and shall render to euery one according to his workes. Math.25. 32,33. Roman.1.6.1. Corinth.4.5. Reuel.20. 12.15.

The finall sentence shall be two fold: the one pronounced to the elect, and the other denounced against the reprobate.

The finall sentence pronounced to the elect, is this: Come yee blessed of my father, and possesse ye the kingdome prepared for you

you before the foũdations of the world were laid. Math. 25. 34.

Of the finall ſentence pronounced to the elect there are two parts: the one concerning the bringing of the elect to the poſſeſſion of the eternall inheritance and bleſſedneſſe, the other, concerning their glorification.

Of the glorification of the elect.

The glorification of the elect is a worke of God, whereby he ſhall with eternall glory adorne all the elect, after the generall reſurrection of the dead.

This glorification pertaineth both to the body, and to the ſoule.

Of the glorification of the body.

The glorification pertaining to the bodie, is in that it ſhall be made ſpirituall, that is to ſay, becauſe it ſhall leade a ſpirituall life, free, and deliuered from all the ſpot of the fleſh, ſuch a one as the ſpirits themſelues do leade: furthermore incorruptible, immortall, laſtly conformable to the glorious body of Chriſt. For the bodyes of the godly, ſhall not onely be immortall and incorruptible, but alſo ſtrong, impaſſible, glorious, ſpirituall, 1. Corinth. 15.

Auguſtine to Creſcentius; As the naturall body is not a ſoule but a body, ſo wee ought not to call the ſpirituall body, a ſpirit, but a body.

It is of Paul called the ſpirituall body: then

not a ſpirite, for the ſpirite hath not a bodie, that is to ſay, fleſh & bones. Therfore the ſpirite and the ſpirituall body are not one. And Paul doth not ſay, that the ſubſtãce of the body ſhalbe changed in the reſurrection, but the qualities of the body and ſubſtance: for ſo he writeth to the Corinthians, that this body which is ſubiect to corruption, may put on an incorruptible nature, & the mortall may put on immortality. But (ſayeſt thou) it ſhall not haue a matter ſubiect to periſhing. Who denieth it? Yet it ſhall not want a matter. Hath not euen the heauẽ an impaſſible matter, void of corruption? You except: but we ſhall be like the Angels; then we ſhall not be angels: for our fleſh muſt riſe againe, and we in the ſame (as Iob ſayth) ſhall ſee God our Sauiour. If our bodies ſhall be changed into ſpirites, then man ſhall not riſe againe, becauſe man conſiſteth of bodie and ſoule, and the bodie cannot paſſe into the ſpirite, for they do not agree in matter. By Paul a ſpirituall body is oppoſed to a natarall body, but vnderſtand by a naturall body, a changeable and weake bodie: for our bodie ceaſeth not to be a naturall body, although it be made immortall and impaſſible, for euen the heauen is a naturall body, which yet cõſiſteth of a nature not paſſible nor vaniſhing.

The glorification pertayning to the ſoule, halbe an enlightening of the ſoule, with the ull knowledge of the myſteries of God, and with an vnchangeable vprightnes of the will.

Thus farre concerning the finall ſentence to be pronounced to the elect: now concerning the finall ſentence to be denounced againſt the reprobate.

The ſentence to be douounced againſt the eprobate, is this: Goe ye curſed into the e-erlaſting fire, which is prepared for the de-ill and his Angels.

Hitherto cõcerning the generall rayſing vp of the dead, and the laſt iudgement: now concerning the manifeſtation of the glory of God to all eternitie.

The manifeſtation of the glory of God to ll eternitie, ſhal thẽ be, after that Chriſt ſhal eliuer the kingdome to God his father, and Chriſt himſelfe ſhall alſo in reſpect of his hu-manitie, ſubiect himſelfe to God his father, hat God the father may be all in all things. .Cor.15.24.28.Eph.2.7.

Hitherto we haue layd open faith concerning God: now concerning the Church.

The Church is a companie of men pro-feſſing a certaine religion.

Religion

Religion is a forme of worshipping God

The Church is two fold, true or false.

Of the true Church.

The true Church, is a company of men professing the true religion.

The true religion, is that whereby the true God is rightly worshipped.

And that is onely one.

And in that alone men shall be saued.

But the true Church is vniuersall or particular: this latter is visible, the other inuisible.

Of the vniuersall Church. And it is said to be inuisible because the elect cannot be knowne by mans iudgement, but they are known only to God, 2. Tim. 2. 19. The Lord knoweth them that are his. Notwithstanding euery man for his owne part may by certaine and infallible signes be well assured that he is elected: concerning himselfe indeede he may

The vniuersal Church is an inuisible company of the elect only, to eternall saluation. Math. 8. 11. Ioh. 10. 16. Gal. 4. 26.

And that is also called the kingdome of Christ, or of God in the Lords prayer, in the Prophets it is called the kingdome of the Messias. Also a Lot. Eph. 1. 11. The lot or inheritance of the Lord, to which not onely the Priestes, but also the vnlearned pertaine.

And that is called vniuersall.

1 Because it is the general company of the elect, who altogether make one misticall body.

2 Because all that beleeue in God, and are to be saued, must be in this company: for without the Church there is no saluation.

3 Because it cõprehẽdeth the whole body of the doctrine of the Prophets and Apostles.

4 Because it is dispersed through the whole face of the earth. Esa. 2. 2. 3.

And it is onely one. Eph. 2. 14. 15. 16. 17.

The head of the vniuerſal Church is Chriſt Ieſus alone. 1. Cor. 12. 27. Epheſ. 1. 22. & 4. 15. & 523. Col. 1, 18. & 2. 10.

certainly knew it, concerning others he is to hope only

And he hath no neede of a Vicar, nor of a miniſteriall head.

But the body of the vniuerſall Church is miſticall. Rom. 12. 5. 1. Cor. 10. 17. & 12. 27. Eph. 1. 22. 23. & 4. 4. 12. 16. & 5. 23. Col. 1. 15. 24.

The members thereof are onely the elect. 1. Iohn. 2. 19. Ioh. 10. 14. 27. 28.

And theſe members are both of the Iewes, and alſo of the Gentiles.

And both theſe members are either in heauen, or on earth. Eph. 1. 10.

They are in heauen, who are already departed in the faith of Chriſt.

They are on earth, who beleeue in Chriſt and yet liue.

Thus farre concerning the vniuerſall Church, now concerning the particular.

Of the particular Church.

The particular Church, is a viſible cõpany of men in any place whatſoeuer, who heare the ſincere word of God, and rightly vſe the Sacraments, among whom are many euill hypocrites, and vnbeleeuers mingled, and ſo ſhall be to the laſt day. Mat. 13. 24. 47.

Now that it is the true Church of Chriſt,

the essẽtiall notes of the true church do shew.

The essentiall notes of the true Church, are properties by which it may be vnfallibly knowen, which particular company being any where gathered together, is the true Church of God.

And these notes are two: the sincere preaching of Gods word, and the right vse of the Sacraments.

The sincere preaching of Gods word, is that, when according to the forme of wholesome words, all things necessary to eternall saluation, are out of the word of God onely taught to the edifying of the Church. Ioh.8. 31.47.2.Ioh.1.9.Ioh.10.27.& 14,23.Act.2.42. 2.Pet.1.19. Eph.1,20. Gal.1.8.9. 1.Cor.3.11. Mat.28.20.Rom.10.8.Act.17.11.

The right vse of the Sacraments is that, when the Sacraments are administred, and receiued according to the institutiõ of Christ Mar.16.6. Act.2.38.and 10. 47. Luk.22.19. Act.2,42.

The particular Church, is either of the old Testament, or of the new. Eph.2.17.

The Church of the old Testamẽt, was that which was among the people of God, before the comming of Christ. Eph.2.11.12.

The Church of the new Testament is that, which began after the comming of Christ.

Eph.1.

Ep.2.13.14. There is a certaine setled gouern-
ment of them both

The Eccleſiaſticall gouernment, is a well ordered ſtate of the Church, or elſe it is an order conſiſting of certaine lawes according to the word of God, & the ſame tending to the preſeruing of the well ordered eſtate of the Church. 1. Cor. 1. 10. & 14. 40. Col. 2. 5.

And that gouernment is either proper or common.

The proper gouernment is that, which beõgeth to the office of ſeueral perſõs, who are in the Church. Mat. 18. 17. 18. Rom. 12. 6. 7. 8.

Thoſe perſons are either miniſters or hea-
ers.

Miniſters are thoſe, who hauing a lawfull calling, are ſet ouer the Church. Rom. 12. 6. 7. 8. 2. Cor. 2. 6.

And they are either ordinary or extraordinary. 1. Cor. 12. 28. 29. 31. The office of the former is perpetuall in the Church, the other but temporary.

Ordinary miniſters are thoſe, who do employ their ordinary labor on the church, both by an ordinary maner, and alſo eudued with ordinary gifts. Rom. 12. 6. 1. Cor. 12. 4.

Extraordinary miniſters are thoſe, who are raiſed vp beſides order, either to lay the foũdations of Churches, or to reſtore them be-

ing broken downe, or to amend them that are decayed. 1. Cor. 12. 28. 29. Eph. 4. 11.

Those that were called extraordinarily had this testimony, that they could not erre in doctrine, because God did testifie concerning it. Yet in life and manners, both they might sin, and sometime also haue sinned. Gal. 2. 14.

Ministers that were extraordinarily called, had extraordinary gifts, namely, extraordinary prophecies, and the giftes of working miracles. 1. Cor. 12. 9. 10.

An extraordinary prophecy was that, by which through the singular gift of God, they were enabled both to interpret and apply Scriptures: and also most surely and clearely to foretell things to come. Iohn. 10, 8. 12.

The gift of working miracles was that whereby they did seale vp their prophecy, & doctrine.

Of the ministers of the Church of the old Testament.

The ministery of the Church of the old Testament ordinarily called, were Priests and Leuites.

Priests were those, to whom ordinarily the administring of the true worship of God in the church of the old Testament was committed. Exod. 28. 41. & 29. 1.

Leuites were those, who were appointed to looke to the tabernacle, & to al things which appertained to it. Nū. 1. 50. & 3. 6. Deut. 10. 8.

The

The Prophets in the old Teſtament, were thoſe who were ſent by an extaordinary calling, both to the reſtoring of the doctrine corrupted by the Preiſts, & alſo to prophecy of the Meſſias, and of other things to come, and alſo to the gouerning of certain politick counſels. 1. Sam. 9. 9. 2. Chron. 9. 29. Eſa. 1. 1. Ier. 1. 3. Oſe. 1, 1. Amos. 1. 1. Aba. 1. 1.

Hitherto concerning the Miniſters of the church of the old Teſtament: now concerning the Miniſters of the Church of the new Teſtament.

Of the Miniſters of the Church of the new Teſtamēt.

The Miniſters of the Church of the new Teſtament, who were extraordinarly called, were Iohn Baptiſt, the Apoſtles, and Euangeliſts, and Prophets of the new Teſtament, Ioh. 1. 6. 7. Eph. 4. 11. 1. Cor. 12. 28.

The office of theſe miniſters was tēporary, being inſtituted particularly for that time, in which at the beginning, the Churches of the new Teſtamēt were to be planted. Mat. 28. 19.

Iohn Baptiſt was the ſonne of the Prieſt Zachariah, and Elizabeth, ordained by God, to be the forerunner of the Meſſias, & to prepare the way for him. Luke. 2.

The Apoſtles were teachers immediatly appointed by Chriſt himſelfe, to preach the Goſpell euery where throughout the whole world. Mat. 20. 19.

The Euāgelists were those, who were nex
the Apostles in office. And sometime di
supply their places.

And some of them were Apostles, as Ma
thew and Iohn: for the same person migh
vndergo like offices: and certaine of them
were the companions and fellow labourer
of the Apostles, as Marke and Luke.

And because the Church of the new Te
stament was to be gathered out of al nations
therefore chiefly the Apostles and Euange
lists were indued with the gift of tongues
Act. 2.4.

The Prophets of the new Testamēt were
those, who being endued with some singula
reuealing of the mysteries of God, foretol
things to come, as for example Agabus. Act
11.27. and 21.10. and Iohn in the Reuelation
Paul also in the Rom. 11.25. speaking concer
ning the restoring of the Iewes, & 2. Thess. 2
3. concerning Antichrist.

Hitherto concerning the extraordinarie Mini
sters of the Church of the new Testament:
now concerning the ordinary.

The ministers of the Church of the new
Testament ordinarily called, are either Bi
shops or their helpers. Eph. 4. 11.

The office of these men is perpetuall, tha
is to

is to say, which is required in the Church euen to the end of the world.

Of Bishops.

Bishops are those, who are occupied about spirituall things, and such as pertaine vnto God.

The office of a Bishop therefore, is an Ecclesiasticall office, which is occupied in heauenly things, and such as pertaine to God. 1. Tim. 3. 1. 2.

Bishops are Pastors or Doctors. Eph. 4. 11. Pastors are those who are set ouer the church, according to the commandement of Christ.

And they are called Elders.

Of the office of the Pastor there are two parts: the ecclesiasticall ministery, and the ecclesiasticall power.

Of the Ecclesiasticall ministerie.

The Ecclesiasticall ministery is the first part of the office of a Pastor, consisting in teaching the word of God, and administring of the Sacraments, to the vndoubted profite of the Church.

Of the ecclesiasticall ministery there are two parts: the application of the word to the vses of the Church, and administration of the Sacraments.

The application of the word to the vses of the Church, is the first part of the ecclesiasticall ministery, which is exercised in teaching, comforting, rooting out of false opinions, ex-

horting, correcting, and so forth. And that both publickly in the cõgregatiõ of the people: and also priuatly, specially if any be pressed with diseases, or other calamity, or molested with the temptations of Sathan.

The administration of the Sacraments, is the other part of the ecclesiasticall ministery, when the Pastors according to the institution Christ, administer the Sacraments.

Thus farre concerning the Ecclesiasticall ministery: now concerning the Ecclesiasticall power.

Of the Ecclesiasticall power. The ecclesiasticall power, is the other part of the Pastors office, whereby the authority of the church is preserued.

The ecclesiasticall power is two fold: of order and iurisdiction.

The power of order, is a power to set order in the ecclesiasticall gouernment.

And it is either in the lawfull calling of ministers; or in making ecclesiasticall lawes.

Of the lawfull calling. The lawfull calling of ministers is that, when according to the word of God, fit persons are chosen to the office of teaching, and administring the Sacraments.

The parts thereof are two: examination, and ordination.

The examination is two fold: of doctrine and of life.

The

The examinatō of doctrine, is an examining whereby triall is made, whether the person to be chosen be able to teach the Church: For how shall he teach others that, which he hath not learned himselfe?. 2. Tim. 2. 2. Tit. 1. 9.

The examination of life, is an examining whereby triall is made, whether the person to be chosen, hath honest & vnblameable manners. Tit. 1. 6. 7. 8. 9.

Ordination is an appointing of the examined person, to vndergo some office.

The Ecclesiasticall Lawes, are rules according to which, the Ecclesiasticall gouernmēt ought to be administred.

Hitherto concerning the power of order: now concerning the power of Iurisdiction.

The power of Iurisdiction, is a power to exercise the ecclesiasticall iudgements.

And it is either in the censure, or in the power of the keyes.

The censure is that, whereby escapes, either in doctrine or manners, hauing beene obserued in some, they are corrected, and that either by priuate admonition, or by taking one or two witnesses, that so in al parts of his office, he may do those things which are prescribed in the word of God. Mat. 18. 11. 16.

Of the power of the keyes.

The power of the keyes, is an Ecclesiasti-

call power, whereby heauen is opened to the beleeuers, but shut to vnbeleeuers. Iohn. 20. 21. 22. 23. Mat. 16. 19. & 18. 18.

The partes thereof are two, loosing or binding.

The loosing is a part of the power of the keyes, when to those that repent, forgiuenes of sinnes, and the grace of God is preached.

The binding is the other part of the power of the keyes, when the wrath of God is denounced to the impenitent.

This power of the keyes is exercised, either by preaching the word, or by ecclesiasticall discipline.

The power of the keyes by preaching of the word, is when the ministers of the word do preach and testifie to al, euery one that repēteth, & taketh hold of Christ by faith, that God hath pardoned all their sins by the merite of Christ. But contrariwise they denoūce to the impenitent, vnbeleuers and hypocrits, that the wrath of God and eternall condemnation doth hang ouer them, as long as they continue in their sinnes: according to which testimony of the Gospell, God shall iudge in this life and the life to come.

Of the Ecclesiasticall discipline.

The Ecclesiasticall discipline is a spirituall execution of the ecclesiasticall lawes.

Of that there are two parts: the ecclesiasti-

cal

all punishment, and the absoluing from the punishment.

The Ecclesiastical punishmēt is that, which in the Church is laid on them that sinne.

And that is lighter or greater.

The lighter punishmēt is a rebuking, whē he is reproued who hath sinned, either by ignorance, or priuately without the offence of others.

A greater Ecclesiasticall punishment is that, which is layed on him who hath sinned more grieuously, namely, both of meere malice, and also with the offence of others.

And that is two fold: suspension or excommunication.

Suspension is an ecclesiastical punishmēt, wherby the offender is not for a certain time admitted, either to the vse of the holy supper, or to the rest of the holy things of the church

Excommunication is an ecclesiasticall pu- *Of excōmunication.*
nishment, whereby a lawfull knowledge going before, he who hath contemned the former priuate, or ecclesiasticall admonitions, is declared to be excluded iustly from the company of the Church and kingdome of God, and to be deliuered to Sathan, except he repent. Mat. 18.17. 2. Cor. 5 3. 1. Tim. 1.20.

And excommunication is done either for dāgerous errors about the foundations of re-

ligiõ,which any mã doth obſtinately defend and raiſeth in the church ſciſmes & hereſies and doth ſtubburnly and ſeditiouſly troubl the peace of the church.1.Tim.1.20.Tit.3.10

Or for manifeſt faul s, which tend to th offence and ſlander of the Church.1.Cor.5.

The ends of excommunication are two.

The firſt is this, that by this remedy th fleſh of the excommunicat might be tamed that he might learne to liue to the ſpirit,tha is to ſay,that the excommunicate ouercom with ſhamefaſtnes,might be ſtirred vp to re pentance,and decline from euill,1.Cor.5.5.2 Cor.2.7.2.Theſſ.3.14.1.Tim.1.20.

The other,that contagion might not com to the reſt,and infect them alſo.1. Cor.5.6.7

Thus farre concerning the Eccleſiaſticall puniſh-ment:now conconcerning abſolution

Abſolution is a freeing from the puniſh ment,after repentance is ſufficiently teſtified

And that is either priuate,or publicke.

Priuate is that, by which either thoſe tha were rebuked or ſuſpended are abſolued Mat.18.15.

Publick is that,by which the excommuni-cate after repentance ſufficiently teſtified publickely,are reconciled to the Church,and are receiued againe into the ſocietie thereof. 2.Cor.2.6.10.

Hitherto

Hitherto concerning Paſtors: now concerning Doctors.

Doctors are thoſe, who onely giue themſelus to the interpretation of the Scripture, either in turning it into other tongues, or in ſearching out the true ſence of it, that ſo ſincere & wholeſome doctrine may be retained among the faithfull.

Therefore the office of doctors is occupied in a ſcholer-like and exquiſite interpretation of the word of God. Rō. 12. 5. 1. Co. 1. 12 8.

Thus farre concerning Biſhops: now concerning their helpers.

The helpers of Biſhops are thoſe, who are adioyned to the Biſhops for the Eccleſiaſticall buſineſſes.

And they are either gouernours or diſpoſers of the Church goods.

The gouernours are graue and godly men choſen out of the people, who together with the Biſhops are ſet ouer the cēſure of maners, and of exerciſing diſcipline. Rom. 12. 7. 1. Cor. 12. Theſe by a Sinecdoche, of the generall for the ſpeciall, are called Elders.

Their company is called the Elderſhip.

Hitherto concerning the gouernours: now concerning the diſpoſers of the Church goods.

The diſpoſers of the church goods, are ſuch *excomsOf D.*

helpers of Bishops as dispose bodily things.

And they are Deacons, or Deaconesses.

Deacons are those, who dispose the goods of the Church.

The goods of the Church are deuided into feure parts.

One part is distributed to them who are appointed for the ministery of the Church. Mat. 10.10. 1. Cor. 9.9. 1. Thess. 3.8.

The other fourth part, is bestowed in the maintaining of the poore.

The third part is appointed for the vpholding the building of churches.

The fourth part that remaineth, is appointed to the Bishop, to the end that he may entertaine poore strangers, and helpe also the captiue bretheren when it is needefull. 1. Tim. 3.2. Tit. 1.8.

But yet now a dayes, those are also called Deacons, that are adioyned to the Pastors to helpe them, in teaching, in preaching, in administring the Sacraments, in visiting the sicke and captiue, and in other things pertaining to the holy ministery.

Thus farre concerning Deacons: now concerning Deaconesses.

Deaconesses are widowes, who serue to the vses of the poore and sicke. Act. 6.1. 1. Tim. 5.9

Hithert

Hitherto concerning the Ministers of the church: now concerning the hearers.

The hearers are all the rest of the saints in the Church besides the ministers, whose duty is willingly to submit themselues to the ecclesiasticall discipline, and to further it according to their ability, with gifts, labour, and by what meanes soeuer they can. Heb. 13. 17. 1. Tim. 5. 17. 18. Otherwise they are called ley men, priuate men.

Thus farre concerning the proper gouernment of the church: now concerning the common.

The common gouernment of the Church, is that, which doth pertaine to all the members of the whole body of the Church.

And that appeareth in the ecclesiasticall counsels: for euery one may and ought to be heard in them, so that it be done duely and in order.

The ecclesiasticall counsell, is an assembly instituted for the causes of the Church. *Of counsels.*

Otherwise it is called a Synode.

But the cause of calling together of counsels, is two fold.

One that the Church may defend the sincere doctrine comprehended in the word of God against hereticks, and approue it by open testimony. Act. 15.

In this regard, the Church is called the piller, or ground of truth, to wit, whereof it is a faithfull witnesse, 1. Tim. 3. 15.

The other, that it might appoint lawes or rules of the ecclesiastical gouernment, according to the diuers respectes, of times, places and persons.

The counsell is generall or particular.

Generall is that, which is gathered in the name of the whole Church: as was that of the Israelites. 1. King. 18. 19. and of the Apostles. Act. 15. 6.

The particular counsell is that, which is gathered in the name of some certaine Church. And that is called prouinciall or nationall, when the chosen Ministers of the Church of one prouince or nation meete together.

The Synod of some choise of learned and godly men, is to be gathered together by the authoritie of the Magistrate.

We must not make any decree concerning the order and manner of conferring with the aduersaries, except the Magistrat be present, or else men chosen by the Magistrate.

The order must be according to method. The positions must be definitions, distributions, short axiomes. The manner of disputing must be alwayes by syllogismes.

But all things that are done by writing,

are

re to be ſubſcribed with the very hand of hoſe who are to confer: or if they do rather hooſe to deale by ſpeach, the ſayings of both arties are to be written by approoued no-aries of good credit, and choſen by the con-ent of either partie, which afterward both arties may ouerſee, and confirme it by ad-ing the ſubſcription. For this truly is the uſt and ſincere forme of conference, that ſo alſehood may be preuented.

The poſitions of the conference which are ropounded muſt be vndoubted, and very ew alſo: let not liberty be giuen to wander rom them: neither yet are all the iudgments nd interpretations of priuate men to be de-ēded, but euery part muſt clearely propoūd nd defend, his owne iudgement: for it is neither needefull nor neceſſary, that all the udgements and ſayings of all men be appro-ed by vs. For why ſhould we defend the particular iudgement and authority of other men, if we our ſelues be of another mind?

The controuerſies after both parties heard re finally to be determined. From which de-erminatiō & deciding, the ciuill magiſtrats re not to be excluded, but admitted to it. For both Zenas the Lawyer is highly com-mended by Paul, and ioyned with Apollo as equall with him. Tit 3.13.

Hitherto concerning the true church: now concerning the false Church.

The false Church is that which followeth a false religion.

A false religion is what riligion soeuer is contrarie to the word of God, deliuered in the holy Scripture.

Whosoeuer embrace this, are the enemies of Christ, and his kingdome, or true Church.

The enemies are either open or dissembled.

The open enemies are those, who manifestly shew thẽselues enemies to the name of Christians.

And they are both blasphemous Iewes, and Gentiles.

The blasphemous Iewes, are the open enemies of the christian religion, who though Iesus Christ the promised Messias be already manifested, yet looke for an other, and speake euill of the Lord Iesus and his members, neither will they beleeue the Gospel concerning Iesus Christ.

In them especially we must consider both their reiection and also restoring.

The reiection of the Iewes, is a most iust punishment which by God is layd vpon thẽ whilest he hath blinded and hardened them being

ing vnthankefull towardes Christ and his
ospell, and reiected them from his coue-
nt, that he might call and adopt the Gen-
es in their stead. Act. 13.46. Rom. 11. chap.
most throughout.

And that is neither generall nor perpetu-
Rom. 11.

The restoring of the Iewes is a benefite of
od, when God after that the fulnesse of the
ntiles is come in into the Church, shall
uert the Iewes, that they being kindled
h an emulation of the mercy shewed to
Gentiles, might embrace that Gospell
ich cõcerneth Christ, and be ingraffed a-
ne into the couenant of Grace made with
rahã & their fathers, and might be saued,
m. 11. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32.

Of the restoring of the Iewes.

Hitherto concerning the Iewes: now concerning the Gentiles.

The Gentiles are open enemies to the
istian religion, who worshippe false and
nterfeit Gods.

And they be either Mahumets or other
ans.

Mahumets are open enemies to the Chri-
n riligion, who worship Mahumet, and
race the Alcoran deliuered vnto them
him. They are also called Turkes.

Other Pagans are also besides the Mahu mets, which worship fained gods.

And thus farre concerning open enemies: now concerning dissembled enemies.

The dissembled enemies of Christ and th true Church, are those who vnder the nam of Christ do fight against him, and by man lying signes seduce men.

And they are either Antichristes, or fal Christes.

Antichrists are the dissembled enemies o Christ, who euery manner of way are again the doctrine of Christ, whose followers the professe themselues to be. 1. Iohn. 2. 18. 22. 4. 3. and 2. Iohn. vers. 7.

And the same are also called false Pro phets. Matth. 7. 15.

Antichrist is two fold: for either he is a gainst one part or other onely of the Christ an doctrine, or else almost against the who bodie of it.

Of Heretikes. Of the first kind are all Heretikes.

An Heretike is he who doth erre in th foundation of eternall saluation, that is t say, who doth fight against either the pe son or office of Christ, and doth stubburne perseuere in errour.

Many such haue bene euen frō the times t

he Apoſtles, and yet alſo there are ſome, as Cerinthus, Valẽtinus, Marciõ, Sabellius Arius, Neſtorius, Ertiches, Pelagius, & others.

Of Antichriſt

Of the latter kind is that notorious aduerſary of Chriſt, who by an excellency & principality is called Antichriſt. 2. Theſſ. 2. 7. and that falſe Prophet. Reuel. 16. 13.

In this place eſpecially two things are to be conſidered: firſt Antichriſt himſelfe: ſecondly the Church of Antichriſt.

Concerning Antichriſt himſelfe, the queſtion is both what he is, & who he ſhould be.

That Antichriſt is a man exerciſing a kingdome, the head of the vniuerſall Apoſtacy, or falling away from the faith, and profeſſing the name of a Chriſtian indeede, but yet ſetting himſelfe both againſt Chriſt and the doctrine of Chriſt: hauing a double and ſupreme power, to wit, a ſpirituall and ſecular, boaſting himſelfe with deceiueable ſignes and miracles, an inchaunter making a compact with the deuill: an idolater, an hypocrite, a blaſphemer, ambitious and proude, lawleſſe, leading a ſingle life, and forbidding marriage, and yet hee himſelfe a filthy fornicatour and adulterer, a Sodomite, and that whoore of Babylon: abſtayning from certaine kindes of meates, and yet giuen to riotouſneſſe: couetous

couſening men of their money, wily, giuen to vanitie, a lyer, cruell, a tyrant, a perſecuter & murtherer of the Saints, vaunting himſelfe as God, & lifting vp himſelf againſt al powers and maieſties, both in earth and alſo in heauē, arrogating to himſelfe the diuine power and abſolute dominion of Chriſt, by a double and fourth fall, that is to ſay, by the Romane Monarchie out of the rubbiſhes thereof litle and litle, riſing and increaſing by the power & forcible working of Sathan, in the citie cō-paſſed with ſeauen hils, that is to ſay, at Rome: and in the temple of God, that is to ſay, in the Church, but he ſhall be diſcouered in the laſt times of the world, and at the length by the glorious comming of Chriſt, ſhall vtterly be aboliſhed. 2. Theſſ 2. 3. Dan. 7. 8. Reuel. 17. 1. & 18. 3. & 13. 11. and euery where throughout the Reuelations.

Thus farre is ſhewed what Antichriſt is: now who it is

THAT ANTICHRIST IS THAT POPE OF ROME: euen as both the Canon law, and alſo the liues and actes of the Biſhoppes of Rome do expreſly ſhew.

Thus farre concerning Antichriſt himſelfe: now concerning the Church of Antichriſt.

The Church of Antichriſt, is the Church of

of Rome, falſely called Apoſtolicall and Catholike, whereas it is indeed an Apoſtaticall Church, that beaſt, and indeed diſguiſing it ſelfe, and which doth repreſent the liuely image of the Monarchy of the Romaines, heretofore defaced of their gouernment, power, honour, and ſeat among all Nations, Reuel. 11.7,8. and 13.3. and ſo forward, and euery where in the Reuelations: and experience alſo doth witneſſe the ſame.

Of this Church there be two parts: to wit, the head, and the members.

The head of this Church of Antichriſt, is Antichriſt himſelfe, the Pope of Rome, the ſonne of perdition, and miniſter of the Dragon.

The members of it be either the Clergie, or the Laity.

The Clergy are thoſe vncleane ſpirits comming out of the mouth of the Dragon, of that beaſt and falſe Prophet. Reuel. 16.13.

Of them there be three orders: Cardinals, falſe-Beſhops, and the filthy heape of Canoniſts, ſcholemen, and Monkes.

Cardinals are thoſe vncleane ſpirits, comming forth of the mouth of the Dragon, of that beaſt and falſe Prophet, who go to the Kings of the earth, and of the whole world, honored by that Antichriſt of Rome with

a Cardinals hatte, and ſent out, that euen like frogs, by their clamorous and vnpleaſent craking, they might be importunate with all men, to the intent they may gather them to the battle againſt God. Reuel. 16. 13. 14.

Falſe Biſhops are vncleane ſpirits, cõming out of the mouth of the Dragon, of that ſame beaſt & falſe Prophet, who for a great price do buy their cope at Rome, and haue ſpeciall iuriſdiction, both ciuill and eccleſiaſticall.

That heape of Canoniſts, Scholemen, and Monkes, are vncleane ſpirites comming out of the mouth of the Dragon, of that ſame beaſt and falſe Prophet, euery one according to his place vnderpropping the ſea of Rome by murders and lyes.

But amongeſt the monkes, thoſe newe Monkes now adayes haue the cheifty, who by a falſe name are called Ieſuits, whereas they are indeede Eſawites or Iebuſites.

So much concerning Antichriſt: now concerning falſe Chriſts.

Falſe Chriſts, are diſſembled enemies of Chriſt, who vaunt themſelues to be Chriſt. Math. 24. 26. Mar. 13. 21. Luk. 17. 23.

Such were, Simon Magus, Bencocab, Dauid Gorgius, who was burnt at Baſill.

The end of the firſt Booke of the partitions of diuinitie.

THE

THE SECOND BOOKE of the definitions and partitions *of Diuinitie, framed according to the* rules of a naturall Methode, by *Amandus Polanus of Polanſdorfe.*

Of good workes.

THE ſecond part of the word of God, is cõcerning good works, that is to ſay, which preſcribeth and commandeth what workes are to be done by the faithfull, that ſo mẽ may performe thankfulnes due to God, for the deliuerance from ſin & eternall death. Phil. 1.27. Iam. 2.20. Tit. 3.8

Good workes are workes commanded by God, which are done of a true faith, to the glory of God alone. Rom. 14.13. Heb. 11.6.

And yet they are before God neither righteouſnes it ſelfe, nor any part of righteouſnes, neither haue they any whit of merit in them. Eſa. 6.4.6. Rom. 3.28. Eph. 2.8,9. Luk. 17.10.

Euery ſingular good worke hath two ſins ſet againſt it: the one as diſagreeing, the other as contrarie.

Of hypocrisie.

The former of them is hypocrisie, that is to say, a fayning of godlinesse and honesty, or if you will, a new found godlinesse, the workes whereof doe seeme to haue some affinity and agreement with good workes: and therefore they doe oftentimes delude men with a shew and neareneſſe of goodneſſe: but in very deede are diuerse from them, either becauſe they are not commaunded by God, but are fayned and cõmanded by men, vnder the opinion of vprightnes: or although they are commanded by God, yet they are done of hypocrisie, either to deceiue others, or for the shewe of godlines, after the manner of the Phariſes. Although ſometime there may be more differẽces or diſagreemẽts then one.

But the ſinne whice is oppoſed to a good work as contrary therto, is that which is ſimply contrary to it.

And euen as the ſumme of our faith is comprehended in the Creed of the Apoſtles, ſo the law of God is the direction and rule of good workes.

Both the adioints and alſo the kindes of good workes are to be conſidered.

Of the adioynts of good workes.

The adioynts of good works are two fold: ſome if we reſpect God, and ſome if we reſpect men.

If we reſpect God they are two fold, that is,

is, the childlike feare of God, and subiection that we owe to God.

Of the childlike feare of God.

The childlike feare of God, is a feare of the anger and iudgement of God against sin, whereby we are stirred vp reuerently to obey God and flie sinne. Or else the childlike feare of God, is that whereby we feare, as the chiefest euill of all, least we displease God through disobedience. Psal. 5. 8. Such a feare is in the elect, and it consisteth in three things.

First, that we set before our eyes God alwayes beholding all our workes.

Secondly, that we acknowledge and reuerence him as the witnesse and reuenger of all our thoughts, words, and workes.

Thirdly, that there be nothing which we feare more then to offende God, being so louing a father, and to stirre vp his anger and iudgement against vs.

Against this feare of God, is opposed both a causeless feare, and the seruile or slauish feare of God, & also security or carelesnes: the two former as disperate or disagreeing, the other as contrary.

A causeles feare, is to feare where no feare is. Psal. 14. This is an hypocriticall feare, as is that also of the Papist, who feare the wrath of God, when they breake foolish traditions, as when they will not eate flesh on daies

forbidden by the Bishop of Rome, and doe not feare the anger of God, when they doe stiffely and sturbburnly defend Idolatry, and do persecute godly men and innocents with sword and fire.

The seruile feare of God, is the feare of Gods wrath, and diuine iudgement against sin, by which the vngodly are so smitten, that they flee from God, and chafe against him. And that is in the wicked, as in Cain, Saul, and Iudas Iscariot, of which feare mention is made. 1. Iohn. 4. 18.

Of Securitie. Securitie is to liue without care and without the feare of Gods anger, and of his diuine iudgement against sin. Pro. 28. 14. Mat. 12. 44.

Securitie is two fold: either in the vngodly, or in the godly.

Securitie in the vngodly, or if you wil call it Epicureall & giant-like contempt of God, is an amazednes or benummednes altogether neglecting the wrath and iudgement of God.

Securitie in the godly, is a cold & languishing feare of God, then especially appearing in them, when they be in prosperitie.

So much concerning the feare of God: now concerning subiection vnto God.

Subiection vnto God, is that by which we submit our selues to God, as to our Lord, to performe to him the obedience of the Law.

The

The obedience of the law, is a perfect conformitie of all thoughts, motions, and actiõs, inward and outward, to the law of God.

Hitherto concerning the adioynts of goodworkes as they reſpect God.

The adioynts of good workes in reſpect of men are two fold: either as concerning our ſelues, or our neighbour.

In reſpect of our ſelues there are required chearefulnes, conſcience, cõſtancy, & wiſdom.

Chearefulneſſe is that, by which any man of his owne accord freely and willingly doth with ioy obey the law of God. Pſal. 40.9. and 110.3. Col. 3.23.

To it is oppoſed raſhnes & cõpulſion: the former as diſagreeing, the other as contrary.

Raſhnes is an inconſiderate forwardnes or wilfulnes of doing ſomthing, vnder the pretext of obeying God, whẽ as yet a mã knoweth not whether that which he doth or will do, be commanded by God. And of this ſort is that rage that is in Idolaters, who are ready to exerciſe & cõmit Idolatry, and to do euery thing cõmanded by their ſacrificing Prieſts.

Cõpulſion is that, wherby a man being cõpelled, doth obey either for feare of puniſhmẽt, or for ſhame before others: therfore alſo ſuch an obedience is diſpleaſing vnto God.

Conſcience is that ſparke of right reaſon which remaineth in mā as yet vndefaced, & is that bewrayer & iudge of good & euil deeds. It is a bridle before ſin, ſometime to ſtay the rage of it, and a ſcourge after ſin committed to afflict the heart or mind.

Of conſtancy. Conſtancy is a perpetuall will and ſtudy to obey Gods law, or elſe it is a ſtable and perpetual abiding in the obedience of Gods law. Eph. 4. 14. 15. Dan. 1. 8.

Or elſe, Conſtancy is a perpetuall will to do good workes.

To this there is oppoſed ſtubburnnes & inconſtancy: the one as diſparat or diſagreeing the other as contrary.

Stubburnnes is an abiding or perſeuering in euill, as in vngodly opinions, ſuperſtition and wickednes contrary to conſcience.

Inconſtancy is a raſh changing of the mind or will from good to euill. 2. Chron. 24. 21. Ieremi. 26. 8. 16.

Of wiſedome. Wiſedome, is that by which wee obſerue comelineſſe in euery action. Eph. 5. 15. 16. 17. that is to ſay, by which we obſerue what we are to doe, how, in what place, at what time, before whom, that all things may be done in a conuenient place, time, and manner.

Of wiſedom there are two parts, a perceiuing or foreſight, & vprightneſſe of choice.

A

A perceiuing or foresight, is a carefull and diligent considering, what is comely in euery action. It is otherwise called circumspection.

The vprightnes of choise, is that by which we do will & choose that which we perceiue to be meete. Psal. 119. 173.

Therefore by wisedome, counsels and deliberations are directed in the choise of honest and profitable things, & al actions so caried, that conueniencie of place, time, and persons, and of other circumstances is obserued.

So Paul willeth that our seruing of God be according to reason. Rom. 12. 1. So the same Paul doth commaund vs to obserue oportunitie in the exercise of vertues. Rom. 13 11.

Singular wisdome is required in the choise of euill things.

Of two euils, the lesse euill is to be chosen. But this rule is to be vnderstood of the euill of the punishment which is contrary to profitable goodnesse, and not of the euill of the offence, contrary to honest goodnesse. For if God forbid both euils, neither of them is to be done.

Therefore in euils of offence or sinne there must be no choise: that is to say, the euils of offence & sin it selfe, must at no hand be chosen, but all euils are to be shunned a like.

In euils of punishmēt there may be choise,

as if one being taken in warre, or falling into the hands of a theefe might chuſe whether he will reedeeme himſelfe with money, or whether he will looſe his life: it is better to looſe his money, then his life.

So. 2. Sam. 24. 12. to Dauid, when hee had ſinned by numbring the people, the Lord offereth a choiſe of three fold puniſhment, of which he ſhould chuſe one which he would: namely, either ſeuen yeares famine through the whole kingdome, or warre in which he ſhould flee three moneths before his enemies purſuing him, or three daies peſtilence. Conſider now (ſaith the Prophet Gad) and looke what I ſhall anſwere to him that ſent me. Therefore ſaith Dauid to Gad: I am diſtreſſed aboue meaſure: but it is better to fall into the hand of the Lord (becauſe his mercies are many) then into the hands of men.

Of the euils wherof (euen for the profeſſion of true religiõ) choiſe is offered to one that is altogether innocent, no choiſe ought to be made: but we muſt wait what God wil, & patiently beare whatſoeuer the tyrant hath decreed: leaſt if thou chuſe willingly puniſhment & death, thou wrap thy ſelfe in ſuſpition of hauing committed ſome wickednes, & doe giue occaſiõ to ſpread ſlanders of thy fame

th

the poſterity; for otherwiſe thou wouldſt not willingly haue choſen puniſhment, if thou hadſt not bin guiltie to thy ſelfe of ſome fault. There is an example of ſuch a ſpiritual wiſdome in the french hiſtory, in the prince of Condie himſelfe. Charles IX. ſent for the Condie to come to him, and propounded to him three conditions, of which he ſhould chuſe one: namely to go to Maſſe, or to death, or to perpetuall impriſonment. The Condie anſwered him, that he would (God ſo aſſiſting him) neuer ſo treſpaſſe as to chuſe the firſt. Of the other two he left the one or other of them to the will and pleaſure of the King, and yet doubted not, but God would gouerne all that action by his prouidence.

To wiſdome there is oppoſed wylineſſe, or deceipt, and raſhneſſe: the former as diſparate or diſagreeing, the other as contrary.

Wylines is an obſeruation of our owne profite in ſome thing, and that with the hurt of another. For wiſedome is in good things: but wilineſſe in euill things.

Raſhneſſe is a wilfulneſſe or violence to do any thing without counſell and reaſon. Pro. 15. 22.

Spirituall wiſedome, is ſpecially ſeene in beating backe and ouercomming the temptations of Sathan.

Hitherto we haue ſpoken of the adioynts of good works as in reſpect of our ſelues: now concerning the adioynts of good workes, in reſpect of our neighbour.

The adioints of good works in reſpect of our neighbour, are zeale for the glory of God, and care to ſhunne offences.

Of the holy Zeale.

Zeale for the glory of God, is a vehement griefe of mind, and indignation againſt the things which are done contrary to Gods law, with an indeuour to hinder thoſe ſins in time and place conuenient. Iohn.2.14. Pſal.68.10. 1.King.19.10. Act.17.16. Num.25.11. 2.Cor. 7.7. & 11.2. Pſal.119.139.

This zeale ought to be ioyned with knowledge, that is, with a ſound knowledge & ſpiritual wiſdome of Gods wil, and of the truth.

To it is oppoſed zeale without knowledge and benummedneſſe.

Zeale without knowledge is a blind wilfulnes & violence, or an incõſiderate indignatiõ againſt thoſe things which are either right & good, or if they be done contrary to the lawe of God, they are done of ignorãce or infirmity. Rom.10.2. Phil.3.6. Acts, 21.20. and 22.3. Gal.1.14.

And it doth ariſe either of the ignorance of the truth, or of the charity and edification of our neighbour neglected.

Benum-

Benummednesse, is when any as it were a blocke is not touched at all, although he doth manifestly see many things to be done frowardly and stubburnely against God.

Care to auoid offences, is when whatsoeuer we doe, we haue alwayes a respect that we be not an offence to others, but that by our example we may rather edifie them.

So much concerning the adioynts of good workes: their kinds follow.

Good works are two fold: that is, either the workes of Gods worship, or of vertue. The former, that is, Gods worship, is commanded in the first table of the ten commandements: the other in the second.

Of the worship of God.

The worship of God is an honor to be giuen to God alone, according to his commandemēt; If I be your father, where is my honor? I will not giue my glory to an other: that he that honoureth the sonne, might honour the father also: that they may glorifie your father in heauen. Pro. 3.9. Honor God with thy riches.

Atheisme, witchcraft, Idolatry, and superstition, are contrary to the true and sincere worship of God.

Atheisme is when some beastly natures of men, do deny that there is any God: or at

the leaſt that there is any prouidence of God. Pſal. 14.

Witchcraft is a couenāting with the deuils the enemies of God, that by their help things not neceſſary may be knowen and effected, either for the fulfilling of euill luſts, or for oſtentation, or to the cōmodity of life, or elſe that they might receiue by them thoſe things which are to be asked and looked for from God alone. Deut. 18. 11.

Idolatry is a ſinne, when the worſhip that is due to God alone, is tranſlated to the creatures. Gen. 31. 30. 34. Exod. 12. 12. Iere. 43. 13. Exod. 32. 1. 2. &c Iud. 17. 3. 4.

The worſhipping of bread or of the God Maozim in the Papiſticall Maſſe, and alſo the worſhip of Images, are ſpeciall kinds of Idolatry.

Superſtition, is a ſinne, when the effects of Gods fauour, or ſome naturall force, is attributed to a thing or geſture without Gods commaundement, or without natural cauſes. Col. 2. 23. Gen. 32. 32. Iud. 18, 27. 1. Sam. 5. 5. Act 17. 22.

There are infinit kinds of this ſuperſtition amongſt the Papiſts: among which the exorciſme, or as we may call it coniuration of creatures is notorious.

Exorciſme is a ſuperſtition, through which
th

the ſacrificing prieſt adiureth the euill ſpirit by heauenly things, and doth boldly enough, and by his authoritv, command him, that he depart out of the infant that is to be baptized.

The worſhip of God, is either onely inward, or elſe both inward and outward Deu. 6.5. & 10.12. Mat. 1.8.

The onely inward worſhip of God, is that which doth conſiſt in the affectiõ of the mind onely. Deut. 6.5.

And that is, the true knowledge of God, loue towards God, humility, confidence in God and patience.

The true knowledge of God, is the inward worſhip of God, when we know God ſo, as he hath manifeſted himſelfe in his word.

To it is contrary the ignorance of God, which is not to know thoſe things concerning God, which euery one ought to know.

Furthermore falſe opinion touching God, are contrary to it.

Loue towards God, is the inward worſhip of God, when we do loue God ſo earneſtly, that we do all his commaundements with a certaine ioyfulneſſe, 1. Ioh. 5.3. 1. Tim. 1. Deut. 6, Mat. 22.

To it is contrary the hatred of God, which is by reaſon of the turning away of our na-

ture from God, and from the iuſtice of God, and through inclination to ſinne, to flee from God, and to be angry with him, accuſing and puniſhing ſinne. Rom. 8 7.

To it alſo is contrary, an inordinate loue of himſelf or of any of the creatures, which is to preferre a mans owne luſts, will, life, or glory, before Gods will and glory, and wickedly to neglect, and offend him rather then to forgo thoſe things we loue. Mat. 10. 37.

Of humility. Humility is the inward worſhip of God, when we acknowledging our owne miſery, caſt away all confidence in our own ſtrength, and do acknowledge that all good things which are in vs, and which are done by vs do not proceede of any worthineſſe or ability of our owne, but of the free goodneſſe of God. 1. Cor. 4. 7. Iob. 1. 21.

Poore in ſpirite, that is to ſay, humble, may he be ſaid to be, who doth acknowledge that he hath no good thing of his owne nature, or by himſelfe, but rather that he is naked and poore, aud voide of all good things, and receiueth all ſuch things freely from God.

To it is oppoſed, a fained humility and pride.

Fained humility belongeth to hypocrites. Col. 2. 23. as of the Phariſies. Mat. 6. 6. Of the Anabaptiſts and Monkes, who will be hum-

ble

ble without lowlineſſe, poore without want, rich without labour, as Bernard ſaith.

Pride is a ſinne, when any one without the knowledge of his own infirmity, doth loue, extoll, and magnifie himſelfe for ſome giftes he hath, and doth ſwell and truſt in his owne wiſedome, holineſſe and ſtrength, and attributeth to himſelfe more then is in him, and deſpiſeth others. Pro 8.13.& 16.5. Reu.3.17.

Thus farre concerning humility: now concerning confidence in God.

Confidence in God, is the inward worſhip of God, when all humaine confidence either in our ſelues, or in other creatures, being layed aſide, we do reſt in God alone. Ier. 17.5 and ſo forward. *Of confidence in God.*

To it is oppoſed tempting of God, confidence in creatures, and diſtruſt.

Tempting of God, is preſumption, and confidēce, imagining vnder a fooliſh pretext of confidence in God, that we ſhall effect and performe ſome things without the word, & reuealed will of God: as if any will not vſe meanes ordayned by God: to ſuch a ſinne the Deuill tempted Chriſt. Mat. 4.6.7.

Confidence in creatures, is a ſinne, when any doth put his truſt in riches, or in the fauour of Princes, and of other men. Eph. 5.5.

Mat.6.24.Psal.146.3.Iere.17.5.&48.

Distrust is a sinne,when any doth not re in God,nor stay vppon his helpe alone, bu giueth place to fearefulnesse, trembling an anguish, and doth seeke meanes and helpe forbidden & not granted.1.Sam.28.5.6.7.8.

Confidence in God,is either a liuely faith or hope in God.

Of a liuely faith.

A liuely faith, is not onely a knowledg and consent, whereby a man beleeueth tha whatsoeuer the word of God hath comman ded to be beleeued, is true,but also a firme & constant confidence, by which euery on doth for himselfe obtaine and get the benefit promised by God.

Or else,a iustifying faith, is a confidence whereby euery one certainely beleeueth fo himselfe,that the merite of Christ is assured ly imputed and giuen to him.

Faith doth receiue not onely spirituall bu euen bodily benefites also. Mat.9.22. Christ sayth to the womã that had an issue of bloud Thy faith hath saued thee.

Therefore a liuely faith is either of spirituall or bodily good things.

The proper duties thereof are two

The first,that by it euery one is certainely perswaded for himselfe, that the promises of God do also pertaine to himselfe.

The

The other, that by that alone as by the only hand, we receiue and lay hold on the benefites offered by God.

Therefore alſo by that alone we are iuſtified before God.

To be iuſtified by faith onely in Ieſus Chriſt, is by faith alone as by a hand and only inſtrument to take hold of, and to apply to himſelfe the righteouſneſſe of Chriſt, purchaſed by the obedience of his death. *Of righteouſnes by faith.*

To a ſauing faith is oppoſed incredulity, doubting, infolden or hidden faith, and temporary faith.

Incredulity is that, which when a man hath heard and known Gods word, doth not conſent to the ſame, and ſpecially to the promiſe of Grace.

Doubting is neither firmely to conſent to the word of God, & in that word to the promiſe of Grace eſpecially, neither altogether to reſiſt the ſame, but to flow, now into one part, and anone faintly to incline to the other part.

An infolden or hidden faith, is to ſubmit his ſenſe obediently to the Church, and to beleeue things not vnderſtood, and to embrace for truth, whatſoeuer the Church hath preſcribed, and to poſt ouer to the Church the labour of enquiring and knowing the ſame, *Of a hidden faith.*

and not to be carefull whether the Churc
prescribe true things or not.

This deuise of an infolden or hidden fait
was inuented by schoolemen, and after ther
the Vbiquitaries haue diuersly commende
it, vnder which name, decking a most gros
ignorance, they go about to delude the silli
common people to their great destruction.

Temporarie faith, is to embrace the trut
for a time, but without regeneration and cō
fidence of the promise of the grace of God
aud therefore in time of temptations and per
secutions, to be ouercome through hope o
profit and honor, and to cast away again
the profession of the trueth. Mat.13.5.20.21
Luk.8.13.Act.8.13.Heb.6.4.

So much concerning faith: now con-
cerning hope in God.

Of hope in God.

Hope in God, is confidence in God, b
which we vndoubtedly looke for the bene
fites of God to come, but especially eternal
life to be giuen freely for Christ his sake, and
the mitigating of the present crosse, or deliue
rāce from it, according to Gods counsell. 1
Pet.1.13.

Faith doth receiue the present benefites o
God, but hope doth looke for those which
are to come.

To hope is opposed the hope of Papists,
doubting

oubting concerning the receiuing of Gods enefites.and desperation.

Papisticall hope is a sinne, when any for he Buls and pardons of that damnable Romaine Antichrist and his indulgences, or else or some good worke of his owne, especially ot cõmanded by God, as peregrinations to he sepulchers of Saincts,buildings of Monateries, giftes to Churches, or for taking Muncks Cowle, & so for that doth falsely erswade himselfe that he shall obtaine eternall life.

Doubting concerning the receiuing of Gods benefits is a sinne,whē any doth doubt feternall life, and defence, and deliuerance n temptation.

Desperation, is to esteeme and iudge his owne sinnes greater then the merite of the Sonne of God: & to refuse the mercy of God offered in the Sonne of God, the mediatour of God and man: and therefore not to looke or the benefites promised by God to the beeeuers,but to be vexed with the horrible feeing of Gods wrath, and with feare of subseguent casting away into eternall punishmēt, nd to abhor and hate God as cruell and a tyant. Gen 4.13.1. Thess.4.13.

So much concerning confidence: now concerning patience.

Of patience.

Patience is the inward worſhip of Go when we ſubmit our ſelues to God, quietly beare the croſſe layed vpon vs by him. Num 16.46. Iob. 1.20. & 2.10.

To it is oppoſed an hypocriticall toleratin or bearing, and impatiency.

An hypocriticall tollerating or bearing, a ſuffering of torments, brought vppon the by their owne accord: as in Heremites, Munckes, in whippers, who do beate them ſelues with rods.

Impatiency is a ſinne, when a man will n obey God in bearing the griefes which Go hath layd vpon him, but is angry and mu mureth againſt God & chiefly againſt ther that hurt him, as the Iſaelites. Exod. 5.21. 14.11. & 16.3. & 17.2.3.

Hitherto concerning that worſhip of God whic is onely inward: now concerning that which is both inward and outward.

The worſhip of God both inward & ou ward, is that which cõprehendeth the obedi ence of the ſoule and body. Deut. 5.19. & 6. & 10.12. Rom. 12.1.

And it hath two obiects, that is calling v pon God, and thankeſgiuing: and alſo th confeſſion of the truth, and the obſeruing o the Eccleſiaſticall rites or orders.

Callin

Calling vpon God is the worſhip of God, *Of calling vpon God.*
y which we do religiouſly call vppon God,
ſal.50.18.& 116.13.

To it is oppoſed an idolatrous inuocation,
nd the omitting of inuocation, or ſinne.

An idolatrous inuocation is a ſinne, when
at is called vpon which is not God.

And of this firſt, is the inuocation or ſinne
f the Gentiles, Turkes, Iewes, and Papiſts.

The omitting of inuocation is a ſin, when
nuocation ſo ſtraightly commaunded by
od is omitted, as though God hath no need
it.

Calling vppon God, is either prayer or
n oath.

Prayer is a calling vppon God, by which *Of prayer.*
easke of God ſuch good things as are neceſ-
ry for the ſoule and body, and contrariwiſe
o pray, that euill things may be remoued.,
en.17.18. & 24.12.& 28.3.& 32.11.Exod.8
1.Sam.17.19.1.King.8.15.

And that is either the abſolute ſeruice of the
eity, or prayer proper to the mediator.

The abſolute ſeruice of the deity, is that
hich is properly directed to the deity: and
ith that alſo wee worſhippe Chriſt as hee
God, and by which we attribute vnto him
e honour of omnipotency, knowing all
ings and being euery where preſent.

Of worshipping the mediator Christ.

Prayer proper to the mediator, is that wo
ſhip which is giuen to Chriſt, both in reſpe
of his perſon and of his office, as to that m
diator that is God and man.

For as the acknowledgement of Chriſt c
ſiſteth in the acknowledgement of his perſo
and office: ſo in inuocatiō we muſt thinke
Chriſt, after either manner.

Firſt, he is to be called vppon as God, t
giuer of good things, with the Father and t
holy Spirite.

Secondly, we muſt thinke of him as
a mediatour, and interceſſour, for who
ſake we beleeue that wee are receiued a
heard.

That worſhip of the mediatour is one, n
in reſpect or degree, but in number.

And as our faith in the acknowledgme
of Chriſt, doth put a difference betweene t
natures: ſo alſo in the worſhipping of hi

Therefore he the mediatour is worſhi
ped, not for his humanities ſake, which
created, but becauſe of his eternall and om
nipotent deity. For the deity the Creat
of all things, is the proper ſubiect of relig
ous worſhip, and not the humanity b
cauſe it is a creature. Cyrillus writing
Theodoſius the king concerning the rig
faith, ſaith; Shall we therefore worſhip Em

manuel

manuell, that is God with vs, as a man? Be it farre from vs: for this sinne were a dotage, deceipt and errour. For in this wee should not differ from those, who do worship the creature more then the creator and maker.

And as faith doth attribute to him according to either nature, that which it ought according to the Scriptures: so it doth demaund that in the worke of hearing, as in the perfection of his dutie and obedience, he should worke according to either nature that which is his owne to do.

According to the deity that he might beehold the hearts, heare the sighes of his servants, giue the holy Spirite, and other good things, according to his vnmeasurable wisdome and power.

But according to the humanity, that he might of his own humaine will approoue the prayers and hearings of his people, and in that might do that which is proper to him. So the Church prayeth. Reuel. 22.20. Euen come thou Lord Iesus: in which prayer it doth aske, not that made manifest in his God-head, he might come in the clouds, but manifested in his humanity: and so one and that selfe same Lord Iesus might deliuer and glorifie the Church by his diuine omnipotency or almighty power.

Thus much concerning the distributiõ of prayer now concerning the forme of prayer.

Of all other, the Lords prayer is the best forme of prayer.

The expounding of the Lords prayer.

The Lords prayer, is that which our Lord Christ himselfe hath taught vs. Mat. 6. & Luke. 11. 20. *Our Father which art in heauen* and so forth.

Of the Lords prayer are foure parts: an entrance, petitions, a confirmation, and a conclusion.

Of the entrance there are two parts: the first teacheth vs whom we ought to call vpon: namely our father.

Our father is God.

Now we call God father, for two causes.

1 Because he hath begot the sonne to himselfe from eternity, to wit, Iesus Christ.

2 Because he hath adopted vs to be his sonnes, for Christ his sake.

But in our prayers we call him father, for three causes.

1 That we being about to pray, might find a distinction between our inuocation and the prayers of infidels, turning our selues to the God, who hath manifested himselfe in his sonne Iesus Christ.

2 That a child-like feare and reuerence of God might be stirred vp in vs.

3 That

3 That we might pray with confidence, certainly aſſuring our ſelues that we are heard of God, as of a mercifull father, becauſe he hath adopted vs to be his ſonnes, becauſe we are members of Chriſt, becauſe we call vpon him by Chriſt.

But we call him our Father for two cauſes.

1 That ſo we might thinke, that we are to pray not onely for our ſelues, but for other men alſo, eſpecially for thoſe who are members with vs in the body of Chriſt, & ſonnes of the ſame father in heauen.

2 That we may pray the more boldly, thinking this, that the whole Church, and euen the mediator, as our brother, doth pray with vs.

This is the firſt part of the entrance: the ſecond followeth.

The ſecond part is this: *which art in heauen.*

That God is in heauen it meaneth, that he onely is omnipotent, and alone can giue vs thoſe things which we aske of him.

God truely is euery where. Iere. 23.23.24. Eſa. 66. 1. But heauen is as it were the ordinary Pallace of God, in which is his throne, and the chiefeſt glory of God doth appeare: becauſe God doth moſt magnifically mani-

But these words, *which art in heauen*, are added for fiue causes.

1 That we might not imagine any earthly and carnall matter of the heauenly maiesty of God.

2 That we being about to pray, might lift vp our minds from the earth to heauen. Psal. 25. & 121.

3 That we might expect from the omnipotency and almighty power of God, what things soeuer are necessary for soule & body.

4 That we might be mindfull of this, that our God hath all gouernment of heauen and earth, that he is present euery where, and that he heareth and helpeth those that cal on him.

5 That we should not direct or tye the worship of God to any place or thing beside his commandemet.

So much concerning the entrance of the Lords prayer: the petitions follow.

The petitions of the Lordes prayer are two fold: the three former pertaine to the glory of God, and the three later to our owne necessitie.

1. Petition. The first petition is this: *Hallowed be thy name.*

In it wee aske the hallowing of Gods name.

The hallowing of Gods name, is the glorifying of God.

And that is done both by true faith, and alſo by good works.

Therefore the ſenſe and meaning of the firſt petition in this; Grant that we may glorifie thee by true faith and good works.

We ſanctifie Gods name by true faith, when we rightly acknowledge God and his workes.

We ſanctifie Gods name by good works, both when we worſhip God aright, and alſo when we deſire and labour for vertue and well doing, and that to this end, that the moſt holy name of God might not be ſlaundered through our meanes, but rather that other ſeeing our good workes, might glorifie our heauenly Father.

The ſecond petition is this: *Let thy kingdome come.* II. Petition.

In it we aske the comming of the kingdome of God.

The comming of the kingdome of God, is the gouerning of the Church.

And this comming of Gods kingdome is two fold: either to the whole Church, or to the ſeuerall members of it.

The cōming of gods kingdom to the whole Church, is when God defendeth the Church.

And that two waies: both in preſeruing & encreaſing his owne Church, & in deſtroying the church of the deuill, or Sathās ſynagogue. The comming of Gods kingdome to euery mēber of the church, is when God doth ſo by his word and ſpirite gouerne euery one, that he doth ſubiect them more and more to himſelfe and the obedience of his will.

The ſenſe therefore of the ſecond petitio in this; Gouerne thy Church, and the ſeuerall members of the Church by thy ſpirit and word.

III. Petition. The third petition is this: *Thy will be done, as in heauen, ſo in earth alſo.*

In it we aske that all of vs might obey Gods will, and that all wicked luſtes beinge tamed, we might wholy and altogether ſerue God, and that ſo readily and willingly as the holy Angels in heauen do.

Will doth here ſignifie that which is acceptable to God, and that alſo which he therefore requireth of vs.

The three former petitions haue beene thus expounded: the three latter follow.

The three latter petitions pertaine to our neceſſity, and that both as in reſpect of the body, as the fourth petition: and alſo as in reſpect of the ſoule, as the fift and ſixt.

The

The fourth petition is this: *Giue vs this day our daly bread.* IIII. Petitio.

In it we aske the ſuſtentation and nouriſhment of this temporall life.

Daily bread, is whatſoeuer is neceſſarie for the vpholding and preſeruation of this preſent life.

God indeed hath commaunded vs to get it with the labour of our hands, but yet we aske it of God, becauſe neither our labour, neither thoſe things which are gotten by our labour, do or can profite vs without Gods bleſſing, which it ſelfe alſo is part of dayly bread.

But if thou art rich and abounding, yet as if thou were needy, pray daily for the bleſſed vſe of thy riches, thinke that full ſellers, and full ſtore-houſes, or cheſts, may be ſodenly emptyed, except they be kept by the Lords hand: yea except the Lord ſhall ſeaſon with his bleſſing the meat and drinke that we take in, they that eat ſhall ſterue for hunger, & they that drinke ſhall waxe dry with thirſt. Eze. 4. 14. Ye ſhall eat and not be ſatiſfied. Leuit. 26. 26.

Now we name it our bread indeede, and yet we aske that God would giue it vs, becauſe that by the gift of God it is become ours: neither can any thing be ours, or become ours except God giue it.

We name it our bread, that so being content with that, we might not desire another mans.

And we call it our bread and not mine, that so euery one might know, that he ought to aske bread necessary not for himself alone, but for his neighbour also.

Lastly, we aske dayly bread, and pray that the same may be dayly giuen vs, for foure causes.

1 That a distrustfull carefulnesse for to morow might be taken out of our minds.

2 That we might remember, that for daily bread we haue need of daily prayers.

3 That we might be daily admonished of the shortnes of this our bodily life; as though we should liue to day onely.

4 That we might not immoderately & greedily desire or couet auy thing besides that which God hath prescribed.

V. Petition. The fift petition is this: *And forgiue vs our trespasses, as we forgiue those that trespasse against vs.*

In it we aske the forgiuenesse of sinnes, or iustification.

And when God in his eternall couenant had willingly & freely promised vs forgiuenesse of sinnes, he hath also bound vs to himselfe by the answering againe of a good con-

science

science to forgiue our brethren.

So that he is not bound to keepe his promise with vs, except we also continue in the obligation, couenant, or condition to be performed on our part.

Our forgiuing therefore is not a cause of Gods forgiuing: for God first hath freely promised vs forgiuenesse, when as yet wee were his enemies: and besides he hath bound vs to himselfe to pardon our brethren also.

The cause can not be after his proper effect.

But our forgiuing of them is after Gods forgiuing of vs.

Therefore our forgiuing is not the cause of Gods forgiuing.

The assumption is certaine, for they only can pardon their bretheren, to whom God hath forgiuen their sinnes: and by this testimonie we feele in our harts that our sinnes are pardoned vs, if wee be fully purposed with our selues from our hearts to pardon all those who haue offended vs,

The sixt petition is this: *And leade vs not into temptation, but deliuer vs from euill.* VI. Petition.

In it we aske, both that we our selues may be gouerned by the holy spirite and word, least we should fall into sinne. And this gouerning is part of our regeneration or sancti-

fication, and also deliuerance from euils, that is to say, from the snares of Sathan, from the deceipts of the world, and from the entisements of the flesh, as causes of sinne.

Thus hath the second part of the Lordes prayer bene handled: the third followeth.

The third part of the Lords prayer is a cõfirmation, which contayneth three argumẽts, by which our faith is confirmed, that God doth certainly heare our prayers. Two arguments are drawen from the adioynts of God, the third from the end of hearing.

The first adioynt of God is this: because he is king hauing rule ouer all things.

The second, because he is able, who can giue vs all things which we aske.

The argument from the ende is, that he might be praysed and glorified for euer, because he is God, and a most bountifull and mercifull father.

Hitherto we haue handled the third part of the Lords prayer: the conclusion remaineth.

The conclusion of the Lords prayer consisteth in one word. *Amen*, which is both a wish that those things may be ratified, which we

we aske, and alſo a note of confidence, wherby we ſhew that we are perſwaded, that God hath certainly heard our prayers.

Bleſſing.

Bleſſing is a peculiar kind of prayer, and that is, whereby we aske good things for other men at the hands of God.

And that is due to all, whether friends or enemies.

To it is oppoſed execration or curſing.

Againſt praier to God is oppoſed, wicked prayer, idolatrous prayer, the omitting of prayers, a vaine babling, and tedioufneſſe in praying.

A wicked prayer, is an asking of thoſe things at Gods hand which are contrary to Gods will and law.

An idolatrous prayer, is that which is directed and made either to the fayned gods of the Gentiles, or to dead Saints: and of this ſort are the prayers of Ethnickes and Papiſts.

The omitting of prayers, is a ſin when any doth omit praiers, as though he did not want the helpe and bleſſing of God.

A vaine babling is the reciting of long or many prayers, with the vaine noyſe of the lips without the true motion of the hart, & without faith: hither pertaine the bellowing of the Monkes in the Churches.

Tedioufneſſe in prayer is a ſinne, when any

one hauing a desire of other things, maketh prayer with a wandring mind, and a hart that desireth the prayers were ended.

Hitherto concerning prayer: now concerning an oath.

Of an oath. An oath is a calling vppon God, by which we call him (as the onely searcher of the hart and reines) for a witnesse of our speech, that so he may giue testimony to the truth, and auenge & punish the deceipt, if we wittingly deceiue others thereby. Deut. 6.13, and 10.20. Rom. 1.9. 2. Co. 1.23. & 11.31. Phil. 1.8.

The parts of an oath are two: that is, taking God to witnesse, and cursing.

Taking God to witnesse, is that by which the swearer doth cite God as a witnesse of his assеueration. Rom. 1.9. Deut. 6.13. and 10.29 Ios. 23.7. Esa. 65.16. Ier. 5.7, & 12.16.

Cursing is that by which the swearer doth vow and tye himselfe to the punishment of periury, that he may be accursed before God, and God may punish him, if he wittingly deceiue. 1. King. 2.23.

An oath is two fold: to wit, offered, or a voluntary oath of a mans owne accord.

An offered oath, is that which is offered by the Magistrate or Iudge, or the aduerse party: in Greeke it is called swearing. Heb. 6.16.

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A voluntary oath, or oath of a mans owne accord, but yet taken, a mans calling forcing him thereunto, is that which is done that we might defend either our owne or other mens good name & life: as Paule by calling God to witneſſe, affirmeth that he ſpake the truth. Rom. 9. 1.

The refuſing of a lawful oath, and a wicked oath, are contrary to the religion of an oath.

The refuſing of a lawfull oath is a ſin, whē any doth refuſe to take an oath which either the Magiſtrate doth iuſtly require, or otherwiſe neceſſitie demandeth, vnder this condition, that faith may bee confirmed, and the truth eſtabliſhed: that ſo both the glory of God may be ſet forth, and other mens ſafetie prouided for.

A wicked oath is a ſinne, when a man doth ſweare againſt the law of God.

And it is either a raſh oath, or an Idolatrous oath, or els periury, or of an vnlawfull thing.

A raſh oath, is when any ſweareth raſhly, & without cauſe, of a certaine lightnes, and prophane cuſtome: as if any being angry, ſweareth that he will ſlay another.

An Idolatrous oath is when a man ſweareth by Saints, or other creatures.

Periurie is a ſinne, when any wittingly and willingly deceiueth by an oath, whether it be

in giuing teſtimonie, or in prefeſſing ſom
thing of himſelfe, or in the promiſe of hi
owne will. Exod.20.7. Leuit.19.12. Math.5
33.Iam.5.12.

An oath of an vnlawfull thing,is when an
ſweareth that he will do that which is con
trary to Gods word. Such was that of Iepht
andof Herod.

So much concerning calling vpon God:now concerning thankeſgiuing.

Of thankeſgiuing.

Thankſgiuing is the worſhip of God, wh
we render due praiſe to God for good thing
giuen or promiſed.Pſal.50.15.

The parts of it are two:the approbation o
Gods workes,and prayſing of God.

The approbation of Gods workes, is
part of thankeſgiuing, when wee allow al
things whatſoeuer God doth becauſe the
are good, and therefore we do ſuffer them t
pleaſe and like vs. So it becommeth vs alſo t
allow of the iudgements of God, his proui
dence and gouerning of tempeſts, of calme
neſſe, of rayne, of wars, of our health, of ou
houſehold affayrs and all other things.Mar.
7.37.Plal.119.71.

The prayſing of God is a part of thankſgi
uing,when we prayſe God in all his works.

To it is adioyned the admiration of God
workes,

workes,and the right eſtimation of them.

The admiration of Gods workes, is a part of the praygſin God, when wee maruaile at his works, with the true motion of our hart. Pſal.8.2 Mar.7.37. Math.9.33.

The right eſtimation of Gods workes, is a part of the prayſing God, when we magnifie and extoll his workes. Pſal.8.2.and ſo forward,and 104 throughout.

To thankeſgiuing is oppoſed an hypocriticall thankfulneſſe, as is that of the Phariſie. Luke 18.11.and ingratitude towards God, which is a ſinne when wee doe not acknowledge that we haue receiued of God whatſoeuer good thing we haue. Alſo whē one vſeth Gods graces and giftes without thankeſgiuing Alſo when any findeth fault with the workes and iudgementes of God: or when any doth little eſteeme the workes of God, & his iudgements: or when any is not cōtent with that which God giueth him, and preſcribeth God,what & how he ought to doe.

And thus farre concerning thankeſgiuing: now concerning the confeſſion of the truth.

Of the confeſſion of the truth.

The confeſſiō of the truth is the worſhip of God,when we do openly without leaue profeſſe the heauenly truth,as it is made knowen

vnto vs out of the holy scripture. Math. 10.32
1. Pet. 3. 15.

And that is done either with the mouth, o
by martyrdome.

With the mouth, when wee doe withou
doubtfulnesse and darkenesse professe th
which we thinke with our heart. Rom. 10. 10

By martyrdome, when we giue testimon
to the truth, by the crosse: yea when God sha
see it so good, by death it selfe. 1. Pet. 2. 20. &
14. & 4. 12. Phil. 1. 29.

To the confession of the truth, is oppose
heresie, the corrupting of doctrine, blasphe
my, and omitting of doctrine, the shunnin
of doctrine, the tediousnesse of doctrine, a
vnseasonable confession, the dissembling o
truth, and denying of truth.

Of heresie. Heresie is a sinne, when any erreth in th
foundation of saluation, and stiffely or stub
burnly persseuereth in his error.

Therefore that wicked stubburnnesse o
frantike men in the punishmēts which the
suffer, either for sedition, as for example, o
the Anabaptists, or for errors which are opēl
blasphemous, as of Seruetus, who was burn
at Geneua in the yeare 1552. is not the con
fession of truth.

For these are not the martyrs of Christ, be
cause the cause maketh a martyr, not the mar
tyrdom

yrdome, as Cyprian saith, and Apollinaris; Where the truth of Christ is not, there is not the truth of martyrdome.

The corrupting of doctrine, is when men spread abroad any false thing of God or of his will.

Blasphemy is to speake of God, things cõtrary to his nature and will. Leu. 24.

The omitting of doctrine, is a neglect of occasions & ability to teach others, & to bring them to the knowledge of the truth, especially our children or others, who are committed to our faithfulnesse and care.

The shunning of doctrine, is a sinne, when any doth shun conferences and speeches concerning God and heauenly things.

Tediousnes of doctrine is a sin, when any is cloyed, as we say, with the fulnesse of the word of God.

An vnseasonable confession, is that which is made without the necessity of a mans calling, or of doing some duty: and therfore neither the glory of God is set foorth by such a confession, neither the saluatiõ of any is promoted, but rather either the scorning or obloquie of the truth, or the fiercenesse of the enemies is stirred thereby, especially against the godly.

The dissembling of the truth, is a sin, when

any dissembleth the truth, where the glory
God, and safety of his neighbour requireth
true and full confession.

The denying of the truth is a sin, whē an
doth deny the truth after he hath certainel
knowen it.

The denying of the truth is two fold: eith
proceeding of infirmity, or willing.

The former is when any being vpon th
suddaine, and with present and vnlooked fo
feare, ouercome and compelled, doth with h
mouth indeede deny the truth, and that
shun some danger, but neuertheless keepet
it in his heart, neither falleth from it. Such
denying was that of Peter the Apostle, wh
denyed Christ. Mat. 26.69. &c.

A willing denying of the truth is a sin, wh
any denyeth the truth certainly knowen, b
ing ouercome and compelled with no suc
daine & vnlooked for feare, but willingly
of purpose, eyther to keepe dignity, or life,
for hope to obtaine substance and riches.

Apostasie. And that is properly called Apostasie, th
is to say, a wicked falling away frō the truth
as was that of Iulian the Apostata, and Fran
cis Spira.

Hitherto concerning the confession of the trut
now concerning the obseruing of the Eccle-
siasticall rites or ceremonies.

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Of Ecclesiasticall rites.

An Ecclesiasticall rite or ceremony, is the worship of God, in which we worship God by meanes.

And it is eyther common to the old and new Testament, or proper to eyther of them.

A rite common to the old and new Testament, is both the sanctifying of an holy day, and also a godly fast and vow.

The sanctifying or celebrating of an holy day, is an ecclesiasticall rite, when we resting from humaine and bodily labours, do come together into the publicke assembly of the Church, for the exercise of Gods worship.

And that doth comprehend both the meditation of Gods word, and solemne prayers: and also the administration of the Sacraments, and the exercise of the workes of mercie.

The exercise of the workes of mercie hath three partes, both the giuing of almes, and also the visiting of those that neede comfort, and also the helping of those that neede our helpe.

The giuing of almes is to be done for the helping and releeuing of the poore, of the sicke, of the prisoners, of the captiues, of those that suffer burnings, or shipwrackes, & others that neede.

The visiting of those that neede comfort, is that of the orphans & widowes, in their affliction. Iam. 1. 27.

The helping of those that neede our help and aide, is that of the sicke, of those that are besieged, of captiues, or those that are in other dangers of life. Mat. 12.

Hitherto concerning the sanctification of an holy dayly: now concerning a godly fast.

Of a godly or religious fast.

A godly fast, is the outward worship of God, when wee for a time refraine from all meat and drinke, the more feruently to exercise godlinesse.

The ends thereof are:

1 That our vnruly flesh may be (as it were) tamed with hunger. 1. Cor. 9. 25. 26. 27.

2 That we might prepare our selues to conceiue and make prayers with the earnest affection of the heart. Luk. 2. 37. Act. 13. and 14. 23. 1. Cor. 7. 5.

3 That we might wholely cast downe and humble our selues before God with true griefe of mind.

4 That euen by outward testimonies, we might whet on both our selues and others to repentance. Ioel. 2. 14. 15. 1. Sam. 7. 5. 6.

A priuate fast, is that which any hath priuately set to himselfe, for priuate causes and

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neceſſities. 2. Sam. 3. 35. and 12. 16. Nehem. 1. 4. Eſt. 14. 2. Dan. 9. 3.

A publike faſt, is that which is generally appointed by the authoritie of the Elders & a godly Magiſtrate, as often as any occaſion of times, and imminent calamitie due for our ſinnes do ſo require. Iud. 20. 26. Ioel. 2. 12. Ioh. 3. 5. 7. 1. Sam. 7. 6. 2. Sam. 1. 11. 12. Eſt. 14. 3. Act. 13. 2. 3. & 14. 23.

So much concerning a faſt: now concerning a vow.

A vow, is a ſolemne promiſe made to God, concerning ſome lawful & holy thing, which is in our power, and acceptable to God, to be performed in reſpect of the thankfulnes that is due to him.

And it is either conditionall or abſolute.

A conditionall vow, is a vow to which the condition of time, or place, or ſome other circumſtance is adioyned, that ſo, that which is vowed may be performed or not performed, according to the reſpect of the condition.

An abſolute vow, is that which is without all condition. Pſal. 102.

And both theſe vowes are either temporary, or perpetuall.

A temporary vow, is that by which any bindeth himſelfe to ſome thing, at the leaſt

for a certaine ſeaſon.

A perpetuall vow, is that whereby any bindeth himſelfe to ſome thing all his life long, as Pſal. 102.

Hitherto concerning a rite common to the old and new Teſtament: now concerning that that is proper to either of them.

A rite proper to eyther of them, is either of the old or new Teſtament.

A rite proper to the old Teſtament, is either publicke or priuate.

A publike rite was that which was done in the ſolemne aſſembly.

And it was either the Iewiſh ſacrifice, or the obſeruing of holy times.

The Iewiſh ſacrifice was a rite inſtituted by God, that it might be a putting of them in mind of the benefites to be beſtowed vpon them by the Meſſias.

And it was either expiatory, or of thankſgiuing.

An expiatory ſacrifice was a type of the oblation that was to come, which was to be ſlaine for the ſins of mankind. In Greeke it is called a cleanſing: otherwiſe it is called a ſatiſfaction for ſinne.

And it was eyther propitiatory, or ſacri-

fices

ſices of redemption.

A propitiatory ſacrifice was that in which the whole oblation was burned, to pacifie & appeaſe God: it is alſo called a whole burnt offering.

Sacrifices of redemption were ſuch, as by which ſinnes were redeemed.

And they were eyther a ſacrifice for ſinne, or a ſacrifice for offence.

A ſacrifice for ſinne, was a ſacrifice redeeming ſins committed of error or ignorance.

A Sacrifice for an offence, was a ſacrifice redeeming offences wantonly committed, or as we ſay, more ſlight tranſgreſſion.

Thankeſgiuing offrings, were thoſe which on the behalfe of thankes were offered to God for benefites beſtowed. Gen. 8. 20.

Thanks offrings were meat offrings, peace offrings, and the ſacrifice of praiſe.

A meat offering, was a thankes offering, in which meate was offered.

The Prieſt did take part of theſe, the reſt was burned with incenſe.

Peace offrings was a ſacrifice, in which only the fat of the oblations was burned, and they did receiue the reſt, whoſe oblations they were.

The ſacrifice of prayſe, was a ſacrifice in which cattell were ſlaine, and drinke offrings

were to be offered to celebrate and set ou
prayses due to the Lord.

Hitherto concerning sacrifices: now concernin
the obseruation of holy times.

Of holy times in the old Testament.

Holy times in the old testament, were ei
ther of some set dayes, or else of yeares.

1 Of some set dayes, which were either daily
in which a continuall sacrifice was offered
and a continual sacrificewas a sacrifice whic
was offered to God daily, at Morning and E
uening. Exod. 29. 38. 39.

2 Or, of euery seuenth day, in which the Sa
boath was obserued.

The Sabaoth.

The sabaoth was a holy day, which wa
celebrated on euery seuenth day. Exod. 20. 8

3 Or of Calends, in which the new Moone
were celebrated.

A new Moone, was a holy day, which
was religiously obserued the first day of euc
ry moneth. Num. 28. 11.

Hitherto concerning the holy times of a day:
now concerning the holy times
of a yeare.

The holy times of a yeare, are those where
in were celebrated either yearely solemnities
or those which returned after many yeares.

Yearly

Yearely ſolemnities were thoſe which came euery yeare.

And they were inſtituted either by God, or by the Iewes.

Thoſe that were inſtituted by God, were either great or leſſer.

Great, as the Paſſeouer, Pentecoſt, and the feaſt of the Tabernacles.

The Paſſeouer was a great holy day, which was celebrated the fourteenth day of the moneth Abib, for the continuall remembrãce of bringing the people of Iſraell out of Egypt. Exod. 12. 1.

Pentecoſt was a great holy day, obſerued in the fiftieth day after the holy dayes of the Paſſeouer, in which euery family did offer two loaues of the firſt of the corne, for remẽbrance of the publiſhing of the law. Exod. 23. 16. Leuit. 23. 15.

The feaſts of Tabernacles were holy daies, which were celebrated the fifteenth day of the ſeauenth moneth, in remembrance of preſeruing of the people abiding in tentes whilſt they were in the wilderneſſe, & to put them in mind of thankeſgiuing for the promiſed land deliuered to them, and for the yearely gathering of their corne. Deut. 16.

The leſſer ſolemnities were thoſe, which were celebrated with leſſe preparation.

And they were either the feast of trumpets or of expiation.

The feast of trumpets was celebrated in the first day of the seuenth moneth: of expiation in the tenth of the same moneth. Leuit. 23. ver. 24. 27.

Hitherto haue the solemnities instituted by God himselfe bene handled.

The solemnities instituted by the Iewes, were either the feast of Lots or of restauration or dedication of the Temple.

The feast of lots were set holy daies of the Iewes, and commanded and instituted by Queene Hester and Mordecay, & they were celebrated in the fourteenth & fifteenth daies of the moneth Adar, in remembrance of the most cruell counsell of Aman, for slaying the Iewes euery where, which was hindered euen by God himselfe. Est. 9. 17.

The feasts of restauration, or dedication of the Temple, were set holy daies of the Iewes, instituted by Iudas Maccabæus, & they were celebrated in the fift day of the ninth moneth, in remembrance of the religion and the temple restored, which before was prophaned by the Gentiles. 1. Macch. 4. 59.

Hitherto concerning the yearely solemnities.

The solemnities which returned after ma-

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ny yeares were two: either the ſabaoth of the land, or the yeare of Iubilie.

The ſabaoth of the land, was a ſolemnity comming euery ſeuenth yeare, in which they were to ceaſe from tilling their fields & vineyeards. Leuit. 25.

The yeare of Iubilie was a ſolemnity comming euery fiftieth yeare, in which all their poſſeſſions returned to their owne maiſters, & the Hebrew ſeruants were ſet free. Leu. 25.

Hitherto concerning the publike rites of the old Teſtament: now concerning the priuate.

A priuate rite was that, which euery one did priuately obſerue.

And it conſiſted both in manifold purifications, and alſo in the obſeruing of the differences of meats.

Hitherto we haue handled the rites proper to the old Teſtament: the rites proper to the new Teſtament remaine to be treated of.

A rite proper to the new Teſtament, is an obſeruing of the holy daies of the new Teſtament.

A holy day of the new Teſtament, is either weekely or yearely.

Weekly is the Lords day.

The Lords day is the firſt day of the weeke,

where in Christians do make solemne meetings to exercise the publicke worship of God. Act. 20. 7. 1. Cor. 16. 2, Reu. 1. 10.

But the Lords day is celebrated in stead of the sabaoth for 3. causes: 1. that it might continually call to remembrance the benefite of the Lords resurrection. 2. That the beleeuers might vnderstand, that they are freed from the yoke of the Law. 3. That it might be a difference betweene vs that are Christians, and the Iews, who as yet (but without cause) are addicted to the obseruation of the time.

The yearely holy day of the new Testament, is either the feast of Christ, or else of the comming of the holy Spirit.

The holy daie or feast of Christ, is that which Christians by the repeating and holy remembrāce of speciall benefits which Christ hath bestowed on the Church, is celebrated and kept for the honor of our Sauiour Christ himselfe.

And it is either the holy day of Christ his birth, or of Christs circumcision, or of his passion, or of his resurrection, or of his ascension into heauen.

Hitherto concerning the holy dayes of Christ.

The holy day of the holy Spirit, is the holy day of Pentecost, or Whitsontide as wee call

call it, in which the memory of ſending the holy Spirite is remembred and ſet before vs.

And thus farre concerning the worſhip of God: now concerning vertue.

Vertue is a ſerious purpoſe of the will to liue honeſtly, continually and conſtantly manifeſting it ſelfe by outward actions. Or vertue is an enclining of the will to honeſt actions. Pſal. 12. & 39.2, 10. & 102.2.3. and ſo forward. & 119.2.5.8.16, 30.35.40.44.47.57.59. 60.69.70.77.93.106.111.112.115.117.121.128. 141.143.153.157.166.167.168.173.174. Dan. 1.8. Prou. 16.1. Iob. 39.37.38. in which places the will or purpoſe of the will, is alwayes diſtinguiſhed from the actions themſelues, proceeding from the purpoſe of the wil. Tit. 3,8.1. Theſſ. 4.12. Rom. 12.17. *Of vertue.*

For euen as true faith is not idle, but working and powerfull by loue: ſo true Vertue is not a bare affection of the mind, or a naked purpoſe of the will, but declareth it ſelfe by outward honeſt actions, and doth ſhine in them: from whence it is that all the praiſe of vertue doth conſiſt in action.

Therefore Vertue is the worker of honeſt actions: and therefore alſo the honeſt actions, by a metonymie of the effect are euery where almoſt called Vertues.

To Vertue is opposed a counterfaite Ver
tue and vice: the former as disparat or disa
greeing, the other as contrary.

A counterfaite Vertue, is a false or faine
shew, pretext or appearance of Vertue.

Vice. Vice is a purpose of the will to liue dis
honestly.

Vertue is referred to our selues, or others.

When it is referred to vs our selues, it i
either the desire of wisedome, or a zeale o
goodnesse: & also fortitude, and temperanc
and a care of true glory.

Of the desire of wisedome. The desire of wisdome is a vertue, by which
we study to attaine wisdome. Prou. 1. & 2. &
3. & 8. 1. Cor. 14. 1. 39. Prou. 4. 1. 2. 4. 5. 6. and
so forth. Prou. 16. 16. It is proper to this ver
tue to looke and seerch out darke things, tha
they may be vnderstood. Therefore Chris
doth chide his disciples because they did no
vnderstand his speeches or sermons. Mar. 7
18. that is to say, because they did not look &
search, that they might vnderstand the same

To it is opposed curiosity, the desire o
outward wisedome, or of wisdome in shew, &
the hatred of wisdome.

Curiosity is a desire to know things no
manifested by God, or not necessary, or no
pertaining to a mans selfe.

The desire of outward wisdome, or of wis-

dome in ſhew, is a vice, when any followeth falſe wiſedome, that is to ſay, when he purſueth either euill meanes or vaine acts.

The hatred of wiſdome is a ſin, when any forſaketh wiſdome, or ſetteth himſelf againſt it.

So much concerning the deſire of wiſdome: now of the zeale of goodneſſe.

A zeale of goodneſſe, that is to ſay, a deſire to imitate good men, is a vertue, whē we imitate the good deedes of others, or ſtudy to imitate them, as of God. Luk. 6.36. Mat. 5.44. &c. and of Chriſt. Mat. 11.24. & of the godly & faithful 1. Cor. 9.2. where this vertue is called zeale.

To it is oppoſed an euill zeale, and imitating of the wicked, or a wicked imitation.

An euill zeale, that is to ſay, a fooliſh imitation, is a ſin, when any one imitateth other mens vices, being deceiued either by the ſhew of good, or of ſet purpoſe: or elſe by the example of others followeth that which he cannot performe or attaine vnto.

The imitating of the wicked is a ſin, when any imitateth the ſinnes of others. And it is forbidden. Prou. 3.31. Rom. 12.2.

So much of a commendable zeale or emulation of others: now concerning Fortitude.

Fortitude is a vertue, by which in all things *Of fortitude.*

ſpecially in aduerſity, we keep alway a firme, vnfearfull and ſtout mind. Pſal. 27. 14.

To fortitude is oppoſed raſhnes and feare-fulneſſe, that as diſparat or diſagreeing, the o-ther as contrary.

Raſhneſſe is a vice, when any doth fall into or vndergo vnneceſſary dangers.

Fearefulneſſe is a vice, when any ſhunneth neceſſary dangers.

Fortitude is either princelike or common.

A princelike Fortitude is the ſingular gift of God, eſpecially in gouernours, as in Ioſua, Sampſon, Gedeon, Dauid, and ſo forth.

Common Fortitude is that, which euery one may be endued withall. Againe Forti-tude is either in peace or in warre.

Fortitude in peace, is a Fortitude whereby (through the help of the lawes) we beat back ſuch iniuries, as with which our aduerſaries do endeuour to hurt vs.

Fortitude in warre, is a fortitude when we being deſtitute of the helpe of the lawes, do beat back, and ouercome by outward force, a notorious iniury hanging ouer vs.

Furthermore, Fortitude is either the vp-rightneſſe of the mind, or valiantneſſe of the minde.

The vprightneſſe of the minde, is the for-titude of the mind, by which we alway retain

the ſame mind in ſuch vprightnes in al things that we be neither lifted vp in proſperity, nor caſt downe in aduerſitie.

Valiantneſſe of mind, is the fortitude of a couragious mind, by which we vndertake difficult and hard things, yea full of danger.

Valiantneſſe is exerciſed both in vndertaking great and difficult things, & alſo in cõtemning dangers, difficulties, euen death it ſelfe. Alſo in defence of a mans own innocency againſt vniuſt accuſations and ſlanders.

Preſumption and baſeneſſe of mind, are contrary to valiantneſſe and courage of heart.

Preſumption, is a lifting vp of the mind, when any vndertaketh greater things, then either are conuenient for him, or he is able to performe.

Baſeneſſe of mind, is a deiecting or caſting downe of the mind, when any refuſeth being lawfullly called, to vndertake that which he is able to performe.

Hitherto concerning Fortitude: now concerning Temperance.

Temperance is a vertue, by which we keepe a meane in all things. *Of temperance*

Temperance is either continency or thriftineſſe.

Of continency. Continency is a temperance, by which w keepe our ſelues from the vnlawfull pleaſur of the body.

And it ſtandeth both in ſobriety & watch fulneſſe, and alſo in chaſtity & ſhamefaſtne

Of ſobriety. Sobriety, is an abſtaining from ſuperflu ous meat and drinke.

To that is contrary, ouer much emptying of the body, and riot.

Ouer much emptying of the body is a vice when any doth ſtubburnly with ouermuch faſting, hurt the health of his body.

Riot is a vice, when any doth burden th body with food beyond neceſſity, and tha with the hurt & detrimēt of his good health

And it is two fold: glutting and drunken neſſe.

Glutting is a vice, when any doth cramm and fill his body with ouermuch meat.

Drunkenneſſe is a vice, when any doth gull in ouermuch drinke.

Watchfulneſſe, is an abſtaining from o uermuch or vnſeaſonable ſleepe. Prou. 6.6. and ſo forward; and 24.33.

Munkiſh watchings, ſleepineſſe and drow ſineſſe are contrarie to it.

Of Chaſtity. Chaſtity is an abſtaining from ſtraggling luſts and al impurity and vncleanneſſe, whether it be in marriage or out of marriage.

To

To it is contrary, the counterfaiting of
haſtity and filthineſſe of life.

Of filthines there are many kinds, as theſe,
ornication. adultery. whoredome, inceſt,
apte, daintineſſe, ſodomitry, beaſtlineſſe.

Fornication is cõmitting of filthines with
ſingle perſon, that hath bene defiled, or with
harlot.

Adultery is filthines with a maried perſon.

Whordome is filthineſſe with a virgin.

Inceſt is filthineſſe with one of the bloud,
r that is of kinne.

Rapte is filthineſſe with a maid violently
ſtolen, or taken out of her fathers houſe.

Daintineſſe is filthineſſe, when any is wil-
ingly polluted by himſelfe.

Sodomitry is filthineſſe of man mith man,
r of woman with woman.

Beaſtlines is the filthines of mã with a beaſt.

Of ſhamefaſtnes.

Samefaſtneſſe is an abſtaining not onely
rom delights following luſt, as vnchaſt and
mmodeſt embracings, kiſſes, ſongs, & confe-
ences, or ſpeeches, but alſo from thoughts,
geſtures, and ſignes of luſt, as from immodeſt
mouing of the eyes, &c.

To it is contrary, the counterfeiting of
hamefaſtnes, & immodeſty or ſhameleſnes.

Hitherto concerning continency: now concerning thriftineſſe.

Of thriftines. Thriftines is a moderating of costs and expenses, that so they may become onely honest and necessary.

To it is cõtrary nigardlines & prodigality. Nigardlines, is to vse riches so sparingly, that neither due honour is giuen to that kinde of life wherein a man liueth, neither can he almost spare any thing out of his substance and riches, but trouble and hard labour.

Prodigality is a vice, when any doth by litle and litle wast, and at the length consume his riches, in vnnecessary & immoderat costs and expenses.

Thus farre concerning Temperance: now concerning the care or desire of true glory.

The care of true glory, is a vertue through which we by honest meanes, that is to say, by true godlines and vertue, do endeuour to get our selues a good name among others. Gal. 6. 4. The Grecians expresse it by one word, which signifieth an honest care of glory.

The hunting after vaine glory, whether it be by hypocrisie, or wickednesse, or vice, or sinne, doth differ from it. Mat. 6. 2. Gal. 5. 26 & 6. 3 & so doth the contempt of true glory, as that in the Epicures, who passe away their life as beasts, which nature hath made prone

and

nd obedient to the belly. And theſe men are ſhamed of a good name of godlines and ertue.

Hitherto we haue ſpoken of vertue which is referred to our ſelues: now concerning vertue towards others.

Vertue towards others, is that which by outward actions doth ſpread it ſelfe abroad to the vſe of others, or of our neighbour, as we ſay.

Our neighbour is euery man, whether he be our friend or enemy, rich or poore, either domeſticall or a ſtranger: and eſpecially thoſe which ſtand in neede of our helpe. Luk. 10.36.37.

Vertue towards other, is either humanity, ciuility, and brideling of the inordinate motions of the mind: or elſe Chriſtian loue and iuſtice.

Humanity is a vertue, when any ſignifieth his good will towards men by geſtures and conuenient words. *Humanity.*

To it is contrary, lightnes & inhumanity.

Ciuility, is a moderating of outward manners & geſtures, that ſo they may agree with nature. By an other name it is called a ſpeciall comlineſſe. *Ciuility.*

Ciuility pertaineth to vertue towards other, for it cānot be exerciſed but amongſt others.

To it is ioyned graciouſneſſe.

Graciouſneſſe is a vertue, when any doth ſo ſtriue vnto the elegancy and nature of manners, and gentleneſſe of ſpeech, that he may be gracious to others thereby.

To ciuility is contrary toyiſhneſſe and clowniſhneſſe.

Ciuility ſtandeth either in modeſty and grauity, or elſe in elegancy of manners, and cleanlineſſe of atrire.

Modeſty. Modeſty is that, by which we in the motion of the whole body, do ſhun thoſe things which do not become vs.

To it is contrary impudency.

Grauity. Grauity is that, by which any ſheweth a comelineſſe and a conuenient dignity in the courſe of his life.

And that is either in ſpeech, apparell, or geſture.

Grauity in ſpeech is either the right vſe of the tong, or taciturnity & ſtilneſſe of ſpeech.

The right vſe of the tongue. The right vſe or moderating of the tong, is a grauity, when we ſo vſe the tong, as when neede is, we ſpeake fitly and in place ſuch things only as belong to the glory of God, & edification of our neighbour.

And it is either in ſerious or merry ſpeech.

Serious ſpeech, is when neceſſary things are ſpoken, and that ſo farre forth as pertaineth

neth to the good of others.

Merry ſpeech conſiſteth in pleaſantneſſe.

Pleaſantneſſe is a modeſt dexterity, or quickeneſſe in pleaſant ſpeeches, and comely ieſting: the Greeks call it pleaſant table talke.

Scurrility is diuerſe from it: and lumpiſhneſſe is contrary to it.

To the right vſe of the tongue is contrary the abuſe of the tongue, when any doth with his tongue ſpeake peruerſe things. Prou. 10. 13. that is to ſay, when any abuſeth his tong to execrations, curſings, blaſphemies, or to lie, to ſpread abroad falſe opinions, to ſcurrility and filthy ſpeeches, to ſlander, to ſeduce, to giue euill counſell, & ſo forth. To ſpeake peruerſe things, is to ſubuert the truth, iuſtice, good maners, to deceiue, blaſpheme, backbite.

Taciturnity or ſilence, is a grauity, when we cõceale things which might incur the reprehenſion of ſuch as are able to iudge iuſtly.

And it is either honeſt or neceſſary.

Honeſt taciturnity is a ſilence, when we abſtaine and hold our peace from ſpeaking, then eſpecially, when it doth not become vs to ſpeake.

Neceſſary taciturnity is a ſilence, whereby without the hurt of our conſcience, we conceale ſecrets, leaſt they might be ſpread to hurt any.

Grauity in apparell or attire, is that by which we obſerue in our apparell or clothing a conuenient adorning of nature.

To it is contrary, lightneſſe in apparell.

Grauity of geſture is that, by which we do ſo gouern the outward geſtures of the whole body & ſeuerall members therof, that it may appeare therby that the mind is well ordered.

Gentleneſſe in ſpeech.

Gentlenes in ſpeech is that, by which we ſhew our ſelues eaſie, affable, and tractable: otherwiſe it is called popularity, affability, facility, &c.

That in our meetings and conuerſation, bringeth forth pleaſantnes in our words and workes.

To gentlenes in ſpeech is contrary, ouermuch care to pleaſe others, and moroſity or waywardneſſe.

Elegancy of manners.

Elegancy of manners is that, by which we endeuour for excellent manners.

Excellent manners are thoſe, which agree with the cuſtoms of the mẽ with whõ we liue.

Thoſe cuſtomes are either of our own coũtrey, or of ſtrãgers, in the vſe whereof we muſt obſerue a comlines, namely, that they be there vſed where they are of force. For they which bring ſtrange cuſtomes into their own countrey with them, and by them ſet out themſelues, they are worthily ridiculous, and in-

deede

deede to be laughed at.

Cleanlines of attire, is that, when we carry our ſelues cleanly in attire and rayment. *Cleanlineſſe of attire.*

Hitherto concerning ciuility: now concerning brideling the inordinat motions of the mind.

Brideling of the inordinat motions of the mind, is either of pride, or of anger, or of couetouſneſſe.

The brideling of pride conſiſteth in modeſty, and ſubmiſſion, and alſo in docility.

Modeſty is a brideling of pride, by which we iudge conueniently of our ſelues, and doe not deſpleaſe others. Rom. 12.3. *Modeſtie.*

To it is contrary, the counterfeiting of comelineſſe, and immodeſty.

The counterfeiting of comlines, is a faining of modeſty, whē any hunteth after the praiſe of modeſty, with the deniall of thoſe things which yet he in his mind doth either truely or falſely attribute to himſelfe, and with the refuſing of thoſe things which he deſireth, and doth priuily endeuour to obtaine.

Submiſſion is a brideling of pride, by which we cary our ſelues inferior to others, who are adorned with more excellent gifts. Mat. 18.3. *Submiſſion.*

To it is contrary arrogancy.

Docility, is a brideling of pride, by which we do ſo gouerne our mind, that we doe not *Docilit*

through the admiratiō of our owne wisdome contemne the iudgements of other, but that we heare others quietly, and yeeld being conuicted with true arguments.

To it is cōtrary, stubburnnes in errors, & the abounding in a mans owne opiniō, & rash presumption of knowledge, when any one doth thinke, that he knoweth that which he is yet ignorant of. It may also be called the opinion of knowledge.

Concerning which, there are many notable sentences, as, Glory offereth violence to the truth. And againe, glory is the hindring of promotion. The rash presumption of knowing doth forestall the way of learning. For wil any man suffer himselfe to be taught, that thinketh himselfe to be learned? Many might come to the higheſt degree of learning, but that they do falsely perswade themselues, that they haue already attained to it.

So much concerning the brideling of pride: now concerning the brideling of anger.

The brideling of anger, is either a desire of concord and mildnes, or long sufferance and quietnesse.

The desire of concord is a brideling of anger, by which we endeuour as much as in vs lieth, to embrace & haue peace with all men.

To

To the ſame vertue it belõgeth to turne away and remoue the cauſes & occaſiõs of offences, diſcords and hatreds among vs or others.

Alſo to part from a mans owne right.

Alſo to reſtore or ſet concord betweene thoſe that are at variance. Mat. 18.15.

Alſo not to reuenge an iniury offered or done. Math. 18.15.

To the deſire of concord is contrary an vniuſt reioycing or troubleſomneſſe, giuing or taking occaſions of troubles and contentions with others.

Mildneſſe. Mildneſſe, is a bridling of anger, by which we deale gently, and without diſordered affections with others.

To it is contrary cockering and wrath.

Long ſufferance. Long ſufferance, is a bridling of anger, by which we bridle the prepoſterous deſire of reuenge. And to this is contrary, ſlownes & deſire of reuenge.

Quietneſſe. Quietnes, is a bridling of anger, by which we are made eaſie to pardon iniuries and mutuall offences. Math. 18.21.

To it is contrary lightneſſe and implacabilitie, or a mind that can not be pacified.

Hitherto concerning the brideling of anger: now concerning the brideling of the deſire, or couetouſneſſe.

The bridling of the deſire, or couetouſnes,

is either of riches or honor.

The bridling of the desire for riches, is called contentednesse.

Contentednesse, is that by which wee are contented with present good things, rightly gotten, so that also we quietly beare pouertie.

To it is opposed couetousnesse, a counterfeit contempt of riches, an accusing of fortune, and the loathing of our present estate, or things present.

The brideling of the desire of honours, is whē we are so content with our present state, that we do not affect honors that are not due to vs.

To it is contrary an inconsiderate & rash affecting of honours, of a kingdome, of lordship and principalitie, &c.

Hitherto concerning the brideling of the inordinate motions of the mind: now concerning Christian loue.

Christian loue. Christian loue, is a vertue by which we declare our loue towards other. Rom. 12. 10.

And it standeth both in liberality and friendship: and also in a fellowlike feeling, and procuring of other mens good.

Liberality. Liberality, is loue towards our neighbour, by which we study & indeuor to profit him.

Or

Or elſe, liberality is that by which wee ſuccour an other mans neceſſitie.

And it conſiſteth both in communicating either of counſels or riches, and alſo in performing of duties.

Liberality, which conſiſteth in cõmunicating of counſes, is when we do readily and willingly beſtow our gifts and learning for others mens profite.

Liberality, which conſiſteth in communicating of riches, is either almes, or bountifulnes.

Almes is a liberality towards the needy, by which we through compaſſion miniſtring vnto them things neceſſary for their ſuſtentation, do relieue their wants and lackes. Eſa 58.7.8.9.10. Pſal. 41.2. *Almes.*

Bountifulneſſe, is liberality in beſtowing gifts or benefits. *Bountifulneſſe.*

And it is either meane or ſumptuous.

A meane bountifulneſſe, is that by which we beſtowe ſome thing on one of poorer eſtate.

And that may be in euery one according to the meaſure of his ſubſtance.

A ſumptuous bountifulnes, is called magnificence.

Magnificence, is the ſumptuous bountifulneſſe of great men.

Diuerse from it is riotousnesse.

Magnificence is either publike or priuate.

Publike, when costs are bestowed on publike vses. And they againe are bestowed either on holy things, as are the gifts, or things bequeathed to maintaine the ministers of the Church, the poore and stipendarie Scholers, and so foorth: to vphold buildings, or restore them being decayed, for the erecting of Temples, Schooles, Colledges, Hospitals for strangers, &c.

Or else they are giuen for ciuill vses: or to preserue, increase, and adorne the common wealth: as the building of a Court, of storehouses, of armories, of market places, of mils, of wals, of fortresses, also gifts to nourish by yearely costs & expences, the poore, or souldiers, or others which profite the commonwealth.

Or for the honest recreating and refreshing of the people, as publike banquets, such as Dauid made. 2. Sam. 6. 19.

Such magnificence is commendable, if it be referred to the glory of God: otherwise it shall be a monstrous and execrable pride, as that of King Ahashuerosh. Est. 1.

Priuate magnificence, is that which is exercised priuately towards some persons.

So

So much concerning liberalitie in communicating of riches.

Liberality in performing of duties, may be called dutifulneſſe.

Dutifulneſſe, or a dutifull will, is that which doth ſhine in the giuing and performing of duties. *Dutifulneſſe.*

The kinds of dutifulneſſe are gratification and hoſpitalitie.

Gratification, or deſire to gratifie, is dutifulneſſe, by which we helpe other that neede our labour, or deſire our helpe, as when we do help any to obtaine health Mar.7.a3.Mat. 9.2.or other neceſſary things whatſoeuer. *Gratification.*

Hoſpitalitie, is dutifulneſſe, by which we embrace with all duties of hoſpitalitie, pilgrims and ſtrangers, and eſpecially thoſe that are baniſhed for the profeſſion of the truth. *Hoſpitality.*

Thus farre concerning liberalitie: now concerning friendſhip.

Friendſhip, is to performe that true kindneſſe towards others, which we would haue them performe towards vs.

Friendſhip is either publicke or priuate.

Publicke friendſhip, is peace.

Priuate friendſhip, is a mutuall and true kindneſſe amongſt good men, ſtirred vp by

the mutuall knowledge of vertue, or by honeſt duties, performing all ſuch duties as are honeſt and poſſible. And ſuch was that betweene Ionathan and Dauid.

That is alſo called Chriſtian brotherhhood: to which pertaineth the vnitie of the ſpirite, or to thinke the ſame thing, to will and nill the ſame thing.

To this is contrary flattery, and hart burning or enimity.

Hitherto concerning friendſhip: now concerning a fellowlike feeling.

A fellowlike or mutuall feeling, is loue by which we are duly touched with the eſtate of other men.

And it is both towards the liuing and the dead.

A fellowlike feeling towards the liuing is two fold: pitifulneſſe, or congratulation.

Pitifulneſſe, is that by which we are moued to lament with others for their aduerſitie or vnhappy eſtate, otherwiſe it is called compaſſion, as Luk. 19. Chriſt with weeping did pity the miſerable deſtruction of the Iewes. So Paule ſayeth, Weepe with thoſe that weepe.

To this vertue alſo it belongeth to viſite the fatherleſſe children and widowes in their calamities,

calamities, and to comfort them.

To it is oppoſed, a reioycing in euill, and want of feeling or affection.

Congratulation, is that by which we reioyce with others for their proſperity or felicitie: of which Paul ſaith; Reioyce with them that reioyce.

Thus farre concerning a fellowlike feeling towards the liuing: now towards the dead.

A fellowlike feeling towards the dead, is both mourning, and alſo a care to bury them. 2.Sam.28.3.

Mourning, is that by which we bewayle the death of thoſe, who in their life were deare to vs. 1.Theſſ.4.13. Act.8.2.2.Sam.3.31. 32.33.

Care to bury them, is that by which wee honorably commit the dead to their buriall. 1.Theſſ.4.14.

So much concerning a fellowlike feeling: now of the procuring of other mens good.

The procuring of other mens good, is loue towards our neighbour, by which as much as we are able, we further and promote his good. Prou.3.29. Phil.2.4. Or elſe it is whē we helpe and increaſe his commodities and

profits as much as we can.

And that doth respect both the good name of our neighbour, and also other commodity of this life. Exod. 23. 1.

Hitherto concerning loue: now concerning iustice.

Of iustice. Iustice, is a vertue giuing to euery one that which by duty or desert, is his owne.

And it is either vniuersall or particular.

Vniuersall iustice, is that which we generally owe to all.

And it is exercised and occupied either in admonishing of others, or in prayers for thē.

Particular iustice, is that which we ought to performe to them to whom we are specially and peculiarly bound.

And it is either priuate or publike.

Priuate, which euery one ought to performe priuately

And that either in his owne proper calling, or in fellowship with others.

In his owne proper calling, it is both the lawfull obtayning of an office, and the care of that his owne office: and also diligence & fidelity or faithfulnesse therein.

The lawfull obtaining of an office, is when a man obtayneth some office by lawfull waies and meanes: he doth not buy it with money

as

as the Popes buy the Popedome.

The care of his own office, is when any dealeth with the matters of his owne calling, and doth not thrust himselfe into an other mans vocation.

Diligence, is that by which we execute, as well as we can the labours of our office and duty. 2. Thess. 3. 10. Rom. 12. 11. Prou. 12. 4. 5.

Or els when we do our workes diligently and faithfully, that we may be the better able to helpe the neede of others also.

Fidelity, is that by which we in our office do sincerely performe that which we haue receiued or vndertaken to do.

Hitherto concerning priuate iustice in a mans owne vocation.

Iustice, which ought to be performed in fellowship, is eyther distributiue (as we cal it) or commutatiue and interchangeable, as we may say.

Distributiue iustice, is that by which we performe to euery one, things agreeable to the condition, state, and dignity of euery one. Rom. 13. 7. Honor to whom honor, tribute to whom tribute. Rom. 12. 10. *Of a distributiue iustice.*

And that is either appertayning to house and family, or else it is politicall and ciuill.

Iustice appertayning to the house, is that

which ought to be exerciſed and performed either in domeſticall fellowſhip, or in the accompliſhment of domeſticall or houſehold duties.

This ſtandeth in the holineſſe of wedlock, and right guiding of houſehold affaires.

Of wedlocke. Wedlocke, is a lawfull ioyning together of one man and woman, for the bringing forth of iſſue.

The holineſſe of wedlocke doth conſiſt both in a lawfull betroathing of man and wife, and alſo in the duties of wedlocke or mariage.

Of betrothings. Betrothing, is a firme & certaine promiſe of wedlock between two, before fit witneſſes appointed thereto: by another name it is called ſponſals or ſpouſals.

Fit witneſſes, are thoſe who can teſtifie the things which are required in betrothings.

And thoſe things are either conſent of the parties themſelues, or els that the perſons be fit for betroathing.

Of conſent in wedlocke. Conſent is both of the bridegrome and of the bride: & alſo of the parents, or thoſe who are in ſteed of their parents, and ſupply their places.

The conſent of the bridegrome and of the bride, muſt be expreſſed and plaine, becauſe wedlockes are ioyned by mutuall conſent.

Conſent

Conſent is made and giuen, either with condition, ot without condition.

If the conſent be made with condition, they are termed betrothings of the time to come, or deliuered in the future tence, as we ſay.

In which, if the condition made in the beginning of the contract was honeſt and pertaining to wedlock, & were not yet fulfilled, the contract is broken or become voide.

Such as are theſe conditions: to wit, if the parents ſhall agree: if a conuenient dowrie ſhall be giuen thereto.

But when there followeth companying, or lying together, they not expecting or waiting for the performing of the condition, that coniunction is iudged to be wedlock: becauſe the perſons agreeing together, haue departed from the condition.

But if the condition be ſtrange, that is to ſay, nothing at all pertaining to wedlock: or if it be filthy, or impoſſible, thē it is to be reiected by the iudge, as though it had not bin added: neither is the contract to be diſſolued for it, although the cōdition be not fulfilled: as that ſo, craftie dealing & wantonneſſe may be forbidden in deceiuing the poore & weake ſex.

If the conſent be made or giuen without condition, they are called betrothings, in the preſent time or tence, in which the wedlock

by a verbe of the preſent tence, or ſimply, is promiſed, and there is euen then the true beginning of preſent wedlock.

Now both error and compulſion muſt be farre remooued frō the conſent of the bridegroome and bride.

Error is either of the perſon, or of the condition.

Error in wedlocke.

Error of the perſon, is when there is deceit as in reſpect of the parties. As Leah was deliuered to Iacob for Rahel.

For this error of the perſon both the betrothings and wedlocke may be diſſolued or broken.

Therefore Iacob might haue refuſed or caſt off Leah, but he vſed not the ſtrictneſſe of his right.

The error of the condition, is when one perſon knoweth not the ſtate of another.

The error of condition is two fold, for either it pertaineth to the condition of houſhold affaires, or reſpecteth the ſtate of the chaſtitie of one of the perſons.

The error of condition, pertaining to the ſtate of houſhold affaires, is, if a woman thinke the bridegrome to be rich, or noble, or to haue no children.

For ſuch an error of condition, the betrothings or wedlocke, are not to be broken or diſſolued,

diſſolued, becauſe ſuch an error doth not at all pertaine to the eſſentiall things of wedlock.

The error of condition, pertaining to the ſtate of the chaſtitie of one of the perſons, is, if any being ignorant, doth marrie her that is deflowred, or with child by another.

In ſuch an error the iudgement of Moſes is one, and the iudgement of the common law is another.

The iudgement of Moſes is put downe, Deut. 22. chap. which commandeth her to be ſtoned with ſtones that was defiled by another, which afterward (as though ſhe had bin a virgin) was married to another, if ſhe were accuſed, & the man asked a diuorcement.

The proceeding of the common law, is two fold: one before their lying together, another after their lying together.

Before the lying together be committed, this proceeding is to be kept.

Firſt reconciliation betweene them is to be aſſayed, that he who of error married her that was defiled by another, may keepe her, eſpecially if ſhe be modeſt, & will afterward liue chaſtly. And this courſe alſo wold be obſerued, becauſe oftentimes great calamities follow diuorcemēts, of which both the iudge and the actor, muſt haue ſpeciall regard.

But if the reconciliation doth not proceed,

the diuorcement muſt be made.

For it is better to follow the example of Moſes law, then other reaſons. For although the iudiciall lawes of Moſes doe not pertaine to our ſtates and places, yet we ſee in them what God alloweth. Furthermore the example of Moſes law doth more ſtrengthen the conſciences then other argumēts: becauſe by the teſtimony of Gods law, the Iudges are ſure that they doe not contrary to the will of God.

But after the lying together, it is to be determined, that the bridegrome or husband may retaine her, which before was defiled by himſelfe or ſome other, whether hee married her wittingly or ignorantly.

And that is eſtabliſhed euen in our newe conſtitutions and orders, for three ſpeciall cauſes.

The firſt, that their lightnes might not be ſtrengthened who willingly vpon euery and any pretext do forſake their wiues, by what meanes ſoeuer their mind be altered.

The ſecond is, leaſt through ſuſpicions or ſome ſmall offences, the innocent parties ſhould come into danger.

The third is this, that ſecret faults may not be layd open, which is more honeſt and profitable to be couered: according to the ſaying,

Loue couereth all faults.

And thus we haue ſpoken concerning error, which ought to be farre from the conſent of the bridegrome and the bride: now concerning compulſion.

Compulſion alſo ought to be far remoued, for there is no conſent or wedlocke, when the perſon is by force compelled to promiſe wedlocke, and in this behalfe or reſpect many hurtfull errors and offences fall out.

The conſent of the bridegrome & bride hath bin handled: now concerning the conſent of others that haue intereſt and right therein.

The conſent of others that haue right therin, is either of parents, or of thoſe who are in ſteede of parents.

Of the conſent of parents.

The conſent of parents is of neceſſity required: and the betrothings are to be iudged voyde, if the parents gaine-ſay the ſame before the commixtion, copulatiõ, or lying together: becauſe the authority of parents is not to be violated or broken.

But it doth belong to the office of the Iudge to conſider, when the parents haue a probable cauſe of gaineſaying, and when there is no probable cauſe.

But after the copulation or lying together, the wedlock connot be cut off or broken by the authority of the parents: becauſe the queſtion is not now of the wedlocke to come: and there ſhould iniury be offered to the woman forſaken or caſt off.

The conſent of thoſe that are in ſteede of parents, as for example, of tutors, is not required of neceſſity, but for honeſty ſake only.

So much concerning the conſent which is required to wedlocke: now followeth what perſons be fitte.

That the perſons may be fit, there are required two things: firſt, that they be fitte both in regard of age and alſo of gifts, neceſſary for houſe keeping or gouernment. 1. Cor. 7.36.40.31.10.11.

A full age is required, as which cannot only giue conſent to the match, but is alſo fit for gouerning of houſhold affaires and matters.

The betrothing of boyes and wenches.

Therefore, the betrothimg of men-children vnder fourteene yeares old, and wenches vnder twelue, yea though it be made by parents or tutors, is not the beginning of true wedlocke, & it may be diſſolued when afterwards the will of the young folkes doth not like, or commeth not thereto. Neither is that party

which

which is vnwilling to be compelled, which hath not boūd him or her ſelf afterward when their age was fit for wedlocke, & they might be able by their own iudgement to determine the matter.

The ſecond thing is, that they may be ioyned together, hauing either power to bring forth iſſue, or by the law of nature.

By reaſon of hauing power to bring forth iſſue, ſuch may be ioyned together as are not vnmeet for the cōpanying of wedlock: namely thoſe that are not gelded men, or in whom nature is not hurt, by bewitching or poiſning.

Gelded men are thoſe, who are altogether vnfit for accompanying of wedlock, whether they be ſuch by nature, or whether they be made vnfit by art, as being gelded. *Of Gelded men.*

Such perſons are not to be ioyned in wedlok; therefore alſo the marriages being celebrated, when after the ſpace of three yeares, the coldneſſe of a gelded man is tried, or in three whole yeare, the healing of the nature beind maimed, is attēpted in vain, the Iudge may pronounce that thoſe perſons are free. Neither yet then is diuorcemēt made becauſe it was not wedlock: and to the perſon which hath the ſound force of nature there may be granted another lawfull copulation, and the ſaue more fruitfull.

So much concerning those who may be ioyned together, as hauing power to bring foorth issue.

By the law of nature, they which are not of kindred in the flesh, may contract matrimonie, Leuit. 8.5. and so forward.

For these are alwaies forbidden to be ioyned together, vnlesse when they are compelled by meere necessitie, to wit, when there want persons which are not of kindred in the flesh, as in the first and second beginning of people, the former vnder Adam after creatiõ, the other vnder Noah after the floud.

Kinsfolkes in the flesh.

Kinsfolks in the flesh, are those who touch vs in the flesh. Leuit. 18.6. & 25.49.

Propinquitie or aliance therefore is touching the flesh, or neerenesse in bloud.

Kinsfolkes in the flesh, are those who are neare vnto vs, either by nature, or by mariage: from whence there is a double aliance in the flesh, that is, either by nature, or by mariage.

Kinsfolkes by nature.

Kinsfolkes by nature, are kinsfolkes of either of our parents, father or mother. Leuit. 18.12. or else kinsfolkes by nature, are those who descend and come of the same stock.

Consanguins.

Wherevpon also they are called cousins in bloud, because they are ioined more neare vnto vs by the society of bloud, and of nature.

Aliance or consanguinitie.

Aliance by nature therefore, or consanguinity

nity and couſinage by bloud, is the kindred of perſons, which becauſe they do ariſe of one ſtock, they are ioined nearer vnto vs by the ſocietie of bloud and nature.

A ſtock is a perſon from which others are deriued. *A ſtocke.*

And alyes by nature or bloud, are diſcerned by line and degree.

The line, is a diſcent of alyes by nature deriued from one ſtock. *The line of Alyes.*

And that is either right or collaterall.

The right line, is either of kinsfolks aſcending or deſcending.

Kinsfolkes aſcending, are firſt the father & mother: ſecondly, the fathers father, and mothers father, the fathers mother, and the mothers mother: thirdly the great grand father, and great grandmother: fourthly the great grandfathers father, and great grandmothers mother: and all other aunceſtours beſides.

Kinsfolkes deſcending, are firſt the ſonne and the daughter: ſecondly the nephew and the neece: thirdly the nephewes ſonne, and the neeces daughter: fourthly, a ſonne in the fourth degree, a daughter in the fourth degree: fiftly a ſon in the fift degree, a daughter in the fift degree: & what other childrē ſoeuer.

A collaterall or croſſe line is two fold: equall or vnequall.

Equall, is that by which alies by nature do equally differ from the common ſtock.

Vnequall, is that by which alies by nature vnequally differ from the common ſtock.

Alies by nature, in an vnequall line, are either ſuperiours or inferiours.

And both either from the fathers ſtock, or from the mothers.

Superiours, are firſt the vncle and the aunt by the fathers ſide, the vncle and the aunt by the mothers ſide: ſecondly, the great vncle & great aunt by the fathers ſide, the great vncle and great aunt by the mothers ſide: thirdly, my fathers vncle and aunt, my mothers vncle and aunt: fourthly, my fathers great vncle and greae aunt, my mothers great vncle and great aunt.

Inferiours, are the ſonnes of thoſe referred to the ſuperiours.

So much concerning the line: now concerning the degree.

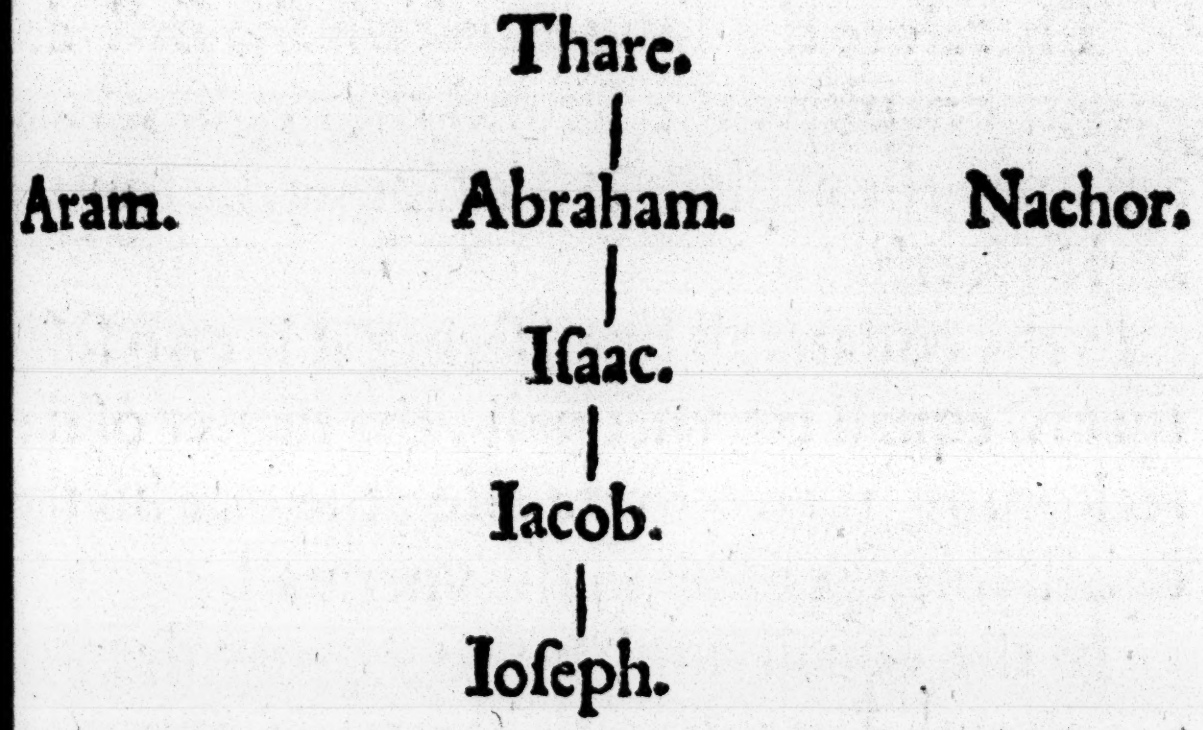
A degree, is a difference or diſtance of perſons from the ſtock, or of one perſon from another.

And that either from the ſtocke, or among themſelues vnder the ſtock.

But in euery perſon we muſt number frō the ſtock

Which

Which numbring is called a genealogie. for a genealogie is a diſcent of the generation, counted in order: and the ſame is ſo numbred, that ſo the ſtock being ſet downe, from which the accounting of the degrees is to be begun, aboue that ſtock his auncеſtors muſt be placed, and beneath the ſame the ſonnes & nephewes are ſet, and on the ſides are added, the brothers and ſiſters. For example.



The knowledge of a genealogie, is neceſſarie for the vnderſtanding firſt of the account of degrees, and ſecondly the forbidding of wedlock.

Of the reckoning of degrees.

The reckoning of degrees is required, that we may know by how many degrees perſons differ, cõcerning whoſe conſanguinitie there is queſtion made.

And ſeeing the line is two fold, right or

collaterall, therefore the account of degrees, according to the differences of the lines is two folde alſo, the one in the right line, the other in the collaterall line.

In the right line, looke how many perſons there are, ſo many degrees there are, excepting the ſtock from whēce the account muſt be begun: as Ioſeph doth differ in the third degree from Abraham, Iacob in the ſecond, Iſaac in the firſt.

Therefore the ſonne maketh the firſt degree, the nephew the ſecond, the nephews ſon the third, the nephewes ſons ſonne the fourth, and ſo forth.

In the collaterall line, ſeeing it is two fold, that is, equall or vnequall, the maner of the reckoning is two folde alſo: the one in the equall line, the other in the vnequall.

In the equall line, by how many degrees the one perſon differeth from the common ſtock, by ſo many degrees the perſons themſelues differ one from another.

Therefore two bretheren, or a brother and a ſiſter, are by conſanguinitie ioinèd to themſelues, in the firſt degree, as Iacob is ioined to Eſau in the firſt degree. So the ſame man is, ioned in the ſecond degree to Rahel and Leah.

BATHVEL.

Rebecca	Laban.
Iacob.	Rahel & Leah.

IEPPHONE.

Caleb.	Cenas.
Axa.	Othniel.

Othniel therefore is ioined in the ſecond degree to Axa.

In the vnequall line looke by how many degrees he that is remoued differeth from the ſtocke, by ſo many degrees they differ one from another.

THARE.

Abraham	Aram
	Sarah.

Sarah differeth two degrees from the ſtock: therefore ſhe differeth ſo many degrees from Abraham, and is ioined to him in the ſecond degree.

THARE.

Abraham	Nachor
Iſaac	Bathuel
	Rebecca.

Rebecca differeth in the third degree from the ſtock: therefore alſo ſhe differeth frō Iſaac

in the third degree, in which ſhe was alſo ioyned to him.

The decount of the degrees hath bene handled: now followeth the forbidding of wedlock in reſpect of the degrees.

of the forbidding of wedlok. The forbidding of wedlock according to the double difference of the line, is alſo two fold: one in the right line, the other in the collaterall.

In the right line all kinsfolks, both aſcending and deſcending are forbidden from mutuall mariages, and that as for the order or nature, ſo for the reuerence of bloud. Leuit. 18. 7.

Wherefore if Adam were at this day aliue, he could not mary a wife.

In the collaterall line, forbidding alſo is two fold, the one in the equall line, the other in the vnequall line.

In the equall line, although by Gods law wedlocke was graunted in the ſecond degree: and therefrore it was lawfull for the ſonnes or daughters of brethren to contract motrimony betweene themſelues: yet now by mans law they are forbidden within the fourth degree: that ſo Gods forbidding might be obſerued with greater reuerence.

Iacob married Rachell his coſin germaine

by

by the mothers ſide, to whom he was ioyned in the ſecond degree.

Othniell maried Axa, to whom he was alſo ioyned in the ſecond degree.

And the diſpenſations which do graunt a commixion in the degrees forbidden in the Text, Leuit. chap. 18. are not of force. For the lawes in Leuiticus, which forbid the commixion of certaine perſons, are the lawes of nature and bind all nations. For God for inceſtuous luſts puniſhed euen the Gentiles, who were without the pollicy & gouernmēt of Moſes, and which alſo were before Moſes. As the text in Leu. expreſly ſaith, that the Egyptians and Canaanites were puniſhed for inceſtuous luſts: ſo Paul puniſhed the Corinthian who had touched his ſtepmother, or had carnally knowen her.

In the vnequall line, wedlockes are forbidden by Gods law, in the ſecond degree, becauſe generally God would haue more reuerence to be giuen to the ſuperiour degree then to the equall: becauſe theſe in the vnequall line occupy the place of parents, & children. 1. Tim. 5. 4.

Therefore the brother ought not to marry his ſiſter, nor the nephew his aunt by his fathers ſide, nor his aunt by his mothers ſide, neither the neece ought to marry her

vncle by her fathers ſide, or her vncle by her mothers ſide.

Hitherto we haue ſpoken of alies by nature or by bloud: now of alies by mariage.

Of alies by mariage and affinitie.

Alies by marriage, are kinſefolks, of one of the married parties, by reaſon of the mariage contracted betwixt him and the party neare to him in bloud. As Dauid is nothing a kinne vnto Ionathan, but becauſe he maried the ſiſter of Ionathan to wife, now he is become the kinſman of Ionathan.

Affinity therefore is a neareneſſe of perſons, which mariage maketh betweene one married party, and thoſe that are neare in bloud to the other party maried alſo.

By how many degrees he is my kinſeman by bloud, by ſo many degrees his wife is my kinſwoman by mariage: as two brethren are ioyned in the firſt degree of conſanguinity: therefore the wife of my brother is ioyned to me in the firſt degree of affinity.

The forbidding of wedlocke in the firſt degree of affinity belongeth to the law of nature. Therefore Herod when he maried Herodias his brother Philips wife, committed inceſt, becauſe Herodias was ioyned to Herod in the firſt degree of affinity.

HEROD.

Herod	Philip, wife was Herodias.	whose

So Ruben also sinned, because hee defiled the bed of his father Iacob.

Iacob.

Ruben. his stepmother Bala.

Therefore Ruben touched or knew his stepmother in the first degree of affinity.

Affinity is not extended very farre, for my kinsmen in bloud are not kinne to my wifes cousins in bloud. I ought to abstain frō my wifes kinswoman by bloud, and my kinsefolkes by bloud ought to abstaine from my selfe, but yet not from my wifes kinsefolkes by bloud. Wherefore two brethren may marry with two sisters, for they are not hindred by affinitie. The father & the sonne may marrie the mother and the daughter. *Of the bond of affinitie.*

Thus farre concerning the betroathings which ought to goe before wedlock: now concerning the duties of wedlocke or mariage.

The duties of wedlocke consist in the iustice of mariage, and in the education of children.

The common bond of these duties is a naturall affection.

A naturall affection.

A naturall affection is a naturall loue of the nearenesse of bloud.

Iustice of mariage, is either cõmon to both the maried parties, or proper to the one.

The dutie common to both maried parties

The common iustice of both the maried parties is, 1. that both keepe their mariage loue perfect and vndefiled.

2 That they may dwell together with familiar felowship, and louingly liue together, that their life bee not passed away with sadnesse, or they bee compelled to seeke comfort abroade, whereupon they may easily incurre infamie or slander.

3 That they mutually loue one another without iealosie, least otherwise they get thẽselues continual anguish of heart, and do mutually giue prouocation and allurement to breake their faith.

Iealousie.

Iealousie, is the suspecting of adulterie in the parties that are maried.

If it fall out otherwise, the maried parties learne and feele by experience many discommodities: so that it is either a troublesome or sorowfull matrimonie, or diuorcement followeth.

Of diuorcemẽt.

Diuorcement is a lawfull breaking off of wedlocke.

The

The cauſes of diuorcement are only two: one adulterie. Mat. 5. 32, & 19. 3.

The other is a forſaking, that is to ſay, a malicious departing of one of the maried parties, & that without anie iuſt cauſes, but either of lightneſſe, or vniuſt impatience, & ſuffering of the bridle of mariage, or for ſome other vnneceſſary cauſes. 1. Cor. 7. 15.

But in diuorcement there ought to be obſerued both the maner of proceeding, & alſo the time after which a ſecond wedlocke or mariage may be granted to the innocent perſon.

The maner of proceeding comprehendeth both the lawfull knowledge that the Iudges haue, and alſo the trying of reconciliation, or the pronouncing of the ſentence. *The proceeding in diuorcement for adulterie.*

The maner therefore of proceeding in the caſe of adulterie, ought ſo to be framed, that the parties being heard, the accuſation may ſufficiently be confirmed and proued, ſo that the guilty perſon may be conuicted.

If the perſon which hath offended be foūd guiltie, and the innocent perſon doth require that a diuorcemēt be made, the Iudge ought firſt to trie them both, and to exhort them, that they would returne into fauour & loue one of them with another.

If the reconcilation doth not proceed, the

innocent person may not be compelled to receiue the guiltie.

But if the person accusing, hath liued honestly, and doth require the sentence to be pronounced, it ought to be pronounced thus: Sith the person which hath offended, hath by his wickednesse dissolued wedlock, the iudge by the authoritie of the Gospell doth pronounce the innocent person to be free, and doth expresslie graunt him, that according to his conscience he may safely and godlily marie another.

But the condemned person ought to be punished by the ciuill magistrate, to whom it belongeth to punish adulterie, either by exile that the guiltie person might be driuen out of those places, where the innocent person liueth, to whom the other, to wit, the condemned perſō, is to be esteemed as dead: or else by some other punishment, which the magistrat shall iudge conuenient.

And thus the maner of proceeding in the case of adultery ought to be framed and ordered: the manner of proceeding in the case of forsaking now followeth to be handled.

The proceeding in diuorcemēt, for forsaking.

The proceeding in the case of forsaking, ought so to be framed and ordered, that the petition of the accuser being heard first, there should

ſhould be lawfull triall made. That triall or knowledge conſiſteth in this, that it may be tried, whether the perſon be rightly forſaken or no: whether the coulour of forſaking be not vſed to couer lightneſſe or vnfaithfulnes.

For he is not a forſaker, who is abſent either becauſe of ſome duty, as an ambaſſador, or ſouldier, choſen by lawfull authoritie to go a warfaring: or elſe by the will of his wife, as if he be abſent ſome where for marchandiſe, or about ſome other honeſt buſineſſe, or be held in captiuitie, or be caried away: if namely the caſe into which the husband falleth be ſuch, as it doth not change the affection of the wife, that is to ſay, if there be no ſuch wickedneſſe committed, wherby otherwiſe wedlock may be diſſolued. Furthermore after it is knowne that the perſon is indeed forſaken, the perſon forſaking is to be called into iudgement by lawfull citing, done and affixed in the publicke place, that ſo he may appeare within a certaine time, ſet and appointed therefore.

If the perſon forſaking doth not appeare within the ſet time, the teſtimonies concerning the integrity of the innocent perſon are to be heard, & that partie is to be pronounced free.

Hitherto we haue ſpoken concerning the maner of proceeding in diuorcement: now we muſt ſpeake of the time after which another wedlock may be graunted to the innocent perſon.

Of the time of granting wedlocke, the diuorcement being made.

There is two fold conſideration of the time, after which another wedlock is granted to the innocent perſon, one in the caſe of adulterie, another in the caſe of forſaking.

In the caſe of adultery, the time is not preſcribed to the innocent perſon, after the thing is once iudged.

In the caſe of forſaking, wedlock is to be graunted, if it do certainly appeare, that the perſō forſaking either is dead, or hath in ſome place by committing adultery, violated mariage, or would not appeare though he had knowledge of the citation.

Otherwiſe the perſon forſaken ought to expect: for it falleth out that euen after nine yeares, the hushand ſometime returneth, eſpecially if any be taken in warre in Turkey, or other where he be holden by the enemies in captiuitie.

Hitherto concerning common iuſtice of both the maried parties: now of that that is proper to one of them.

Iuſtice proper to one of the maried parties, doth peculiarly appertaine either to the office

fice and dutie of the husband or of the wife.

The office of the husband, is firſt to defend his wife. Col. 3. 19. *The dutie of the husband.*

2 Decently to vſe his wife in ornaments & other neceſſaries. For ſhe is not to be vſed or intreated as a handmaide or ſeruant, but as a fellow, becauſe ſhe was formed not out of the feet, but out of the ſide of man.

3 Gentlly (if need be) to correct and admoniſh her, not angerly and ſharply, leaſt ſhe be prouoked.

The dutie of the wife, is firſt to be ſubiect to her husband. Eph. 5. 22, Coloſſ. 3. 18. 1. Pet. 3. 1. *The dutie of the wife.*

2 To be chaſt and ſhamefaſt, modeſt and ſilent, godly and diſcreete.

3 To keepe her ſelfe at home, for the good gouernmēt of her family, not to ſtray abroad.

Hitherto concerning the iuſtice of mariage: now concerning the education of children.

The education or bringing vp of children, comprehendeth both the duties of parents and children.

The duty of parents, is firſt to ſuſtaine their children with food and raiment. 1. Tim. 5. 8. *The dutie of parents.*

2 To bring vp their children in learning and diſcipline, or inſtruction of the Lord.

Eph.6.4.Colos.3.21.

3 Moderately to vse their fatherly power, that they do not grieue their children,& prouoke them to anger .Eph.6.4.

The dutie of children.

The dutie of children, is both to honour their parents.Eph.6.1.Col.3.20. and also to agree among themselues Psal.13.3.1.and mutually to loue and helpe one another.

Honour towards parents,comprehendeth reuerence,obedience,and beneficence or liberalitie towards their parents. Leuit. 19. 3. Math. 15.1.Mar.7.11.12. Christ sheweth out of the fifth commaundement, how children should do well to their parents.

Ioseph is a singular example of beneficence towards his parents and kinsfolkes, who brought into Egipt, and liberally nourished, not onely his father,but also his brethren(by whom he was sharply and vngently entreated and sold) and their whole family being vexed with very sore famine.

Hitherto concerning the holinesse of wedlock: now touching the disposing of houshold affaires or matters.

The dutie of maisters.

The disposing of houshold affaires,consisteth in the duty both of maisters, and also of seruants.

The dutie of maisters is, first,moderatelie

to

to vſe their authority ouer their ſeruants. Eph.6.9.

And that is done two waies: firſt, if the maiſters do not grieue their ſeruants with ouermuch labour, and do alwaies remember that they are not aſſes but men: ſecondly, if they do quietly gouerne them, and alſo quietly chide thē, when they haue neglected their dutie, leaſt they be prouoked with ouer hard words, and that they remember, that they alſo haue a Lord in heauen, with whom there is no reſpect of perſons. Eph.6.9.

2 Bountifully to regard the labour of their ſeruants, leaſt being compelled by neceſſitie they ſhould ſteale.

The duty of ſeruants is, firſt from their hearts to performe the labours that their maiſters comaund them. Eph.6.5.6. *The dutie of ſeruants.*

2 To be faithfull in things committed to them by their maiſters, that ſo they may keepe their goods.

3 To obſerue the vprightneſſe of maners, that the wife, the ſonnes and daughters, or other fellow ſeruants, be not corrupted by their counſels.

Iuſtice as pertaining to a houſhold or familie hath bin thus ſet forth: ciuill iuſtice doth now follow.

A ciuill distributiue iustice, is that which ought to be performed in a politick societie.

And that is due either to euery one, or to some few.

To euery one is due, truth, sinceritie, faithfulnesse, gentlenesse, and dutifulnesse.

Truth. Truth is that by which we do constantly loue & embrace true opinions, we speak true things, and both in our speach and gestures auoide deceitfull concealings and clokings of matters.

To it is contrary lying, and a deceitfull concealing of the truth.

Sincerity. Sincerity, is when the tongue and gesture agree with the heart.

To it is contrary counterfeiting and fayning.

Faithfulnes. Faithfulnesse, is that by which we keep our promises and couenants.

To it is contrarie deceipt, and breaking of faithfulnesse or fidelitie.

Gentlenesse. Gentlenesse, is that by which we iudging iustly of others, do attribute those due praises to them, which they deserue.

To the same vertue it belongeth to take all things in good part, not to backbite our neighbour, and not to giue eare to backbiters.

To gentlenesse is contrary, quarelling, or backbiting, a foolish credulitie or beleefe, susp-

ſuſpition and diſtruſtfulneſſe.

Quarelling, is a malitious taking of ſome thing in euill part. *Quarelling.*

Dutifulneſſe, is that by which wee with outward due honour, embrace and reuerence thoſe that are our ſuperiours, by age, ſtate or gifts. Rom. 12. *Dutifulneſſe.*

And that either in graunting to them the preheminence of ſpeech, ſeate, and euerie action: or in geſtures meete and fit according to the circumſtances.

Hitherto concerning ciuill diſtributiue iuſtice, which ought to be exerciſed towards euery one: now followeth that which is to be exerciſed towards ſome fewe.

A ciuill diſtributiue iuſtice, which ought to be exerciſed toward ſome few, is two fold: thankfulneſſe and ſubmiſſion.

Thankfulneſſe, is a vertue by which wee declare that we are thankfull towards our benefactors. *Thankefulnes.*

And that againe is either of the mind or of the deed.

The thankfulneſſe of the mind is that by which we thanke our benefactor for benefits beſtowed on vs.

And that is declared both in giuing thāks

for benefits receiued, we holding fast the memorie of them, & commending thē amongst others, and by godly wishes praying heartily for the good successe of those that deserue wel of vs: and also in bearing a verie readie mind to recompence the fauors receiued.

Thankefulnesse of the deed, is when we in deed, that is to say, in gifts and duties, requite the benefites that haue bene bestowed vpon vs.

To thankfulnesse is contrary vnthankfulnesse, and an vniust and vnlawfull gratifying for benefits receiued.

Thus farre concerning thankefulnesse: now concerning submission.

Submission is a distributiue iustice, which is due to the politicke magistrate by the subiectes that are vnder him.

And that consisteth in obedience towards lawes, and in the bearing of publike burdens. Rom. 13. 1. Mat. 17. 27. & 22. 21. 1. Pet. 2. 13.

To it is contrarie sedition, stubburnnesse, a faining of submission, & a wicked bondage, especially in idolatrous and vniust matters.

Hitherto concerning distributiue iustice: now concerning commutatiue iustice.

A commutatiue iustice.

A commutatiue iustice, is that by which we

we according to our couenant, keep an equitie in our bargaines and contracts: or elſe, it is that by which we ſo deale with our neighbour in contractes, as we would deſire to be dealt with our ſelues.

Hitherto concerning diſtributiue iuſtice: now concerning publike iuſtice.

Publicke iuſtice, is that which the publicke Magiſtrate ought to exerciſe, to preſerue in ſafety the common ſtate of the ſubiects. 1. Tit. 2. 2. *Publike iuſtice.*

A Magiſtrate is a publike perſon, lawfully bearing rule ouer ſubiects. Rom. 13. 1. Or he to whom it is graunted to commaund by authoritie. *A magiſtrate.*

Publike iuſtice is either in peace or warre.

Iuſtice in peace, is that by which the commodities of the ſubiectes are rightly ordered and gouerned in the time of peace. *Iuſtice in peace.*

And it is ſeene in the publiſhing and execution of lawes.

The publiſhing of lawes ought to reſpect the proſperitie & good eſtate of the ſubiects. *The publiſhing of lawes.*

That proſperitie and good eſtate doth not onely conſiſt in buſineſſes pertaining to this life: but alſo or eſpecially in this, that in the firſt place the true worſhip of God ſhould be

of force, from which alone all true felicitie doth proceed. Deut. 17.18. 2. Sam. 6. 1. King. 2. 27. & 11.11. Psal. 75.11.

The execution of lawes.

The execution of lawes, is a bringing of the to effect, for the preseruation of the publike discipline Rom. 13.3.

And it is two fold: the defence of subiects, and bridling of euill men.

Of the defence of subiectes there are two parts, the procuring and conseruation of the good estate of the subiects, and the ayding of them, who haue iust cause against the iniquitie of others.

The brideling of euill men, is another part of the execution of lawes, by which punishments are inflicted on the guiltie.

In the punishment is vsed either strictnes or clemencie.

Strictnesse.

Strictnesse, is that by which according to the strict law, or rigorous seueritie of lawes, & that without mitigation, the punishment for the sinne pronounced after a lawfull maner, is inflicted on the sinfull offender. Psal. 202.1.5.8.

To strictnesse is contrarie impunitie, and tyrannie or outragiousnesse, or crueltie and ouer much rigor.

Clemencie.

Clemencie is that, by which for iust and

sufficient causes, the punishment is remitted or mitigated to the guiltie. In Greeke it is called ἐπιείχεια, that is, equitie. Psalm. 102. 1.

To clemencie is contrarie impunitie, and softlinesse, which doth not only mitigate, but euen dissolue the bonds of lawes: and cruelties.

Without accepting of persons.

In the execution of lawes there must be no partialitie or respect of persons, which is, an vncorrupt execution of lawes without accepting of persons. Psal. 28. 1. 2. Chro. 19. Deut 1. 16. & 16. 18. Prou. 24. 23.

Accepting of persons.

To it is contrarie, the accepting or respect of persons, which is to attribute iust things to vniust men, or rewards to them that deserue not the same.

Thus farre concerning the iustice of the magistrate in peace: now concerning iustice in warre.

Iustice in war.

Iustice in warre, is the administring of war with equitie, Luc. 3. 14.

Warre.

Warre, is a necessary defence against publike violence, or a iust punishment fos haynous iniuries, which is vndertakē with force or armes by an ordinarie power, 8. Iud. 19. &

20. through the whole chapter.

Of iustice in warre there are two parts: the vndertaking of warre only for a iust cause, & the preseruing of martiall discipline.

The end of the second booke of the Definitions and partitions of Diuinitie:



BRITISH MUSEUM 30 29 SEP

THOSE GROVNDS OF Religion, which are neceſſarie to *be knowvne of euery one that may be admitted* to the Supper of the Lord.

By Amandus Polanus.

Queſtion.

WHat is God?

Anſwer. He is a ſpirit, who hath no qualities or ſhadowe of change in him, but whoſe verie being is moſt mightie, moſt iuſt, moſt mercifull, and therefore hath made all things good, and gouerneth all things well.

Queſt. What is the bleſſed Trinitie?

Anſ. Three perſons, diſtinguiſhed by their proper differēce, but not ſeparated one from another: becauſe euery one of them is one & the ſame God: the Father of none: the Sonne begotten of the Father before all beginnings: the holy Ghoſt proceeding from the Father and the Sonne.

Queſt. Seeing we were all in Adam made good, according to Gods image, how and in what ſort are you corrupted?

Anſ. By the willing fall of Adam, I with all men in his loynes, deſerued to be borne ſo dead in ſinne, as I can haue no true ſeed or beginning of goodneſſe in me, vntill both my ſtonie heart be taken away, and a new heart

The corrupt eſtate of man.

be wholy giuen me of God, without whose especiall grace (although I can by the common gift giuen to al men, vnderstand, reason, will, and desire) yet I haue no power to encline or moue any of these as I should do, according to Gods will.

Quest. In what case stand you by meanes of this corruption?

Eph.2.1.2. *Ans.* I am the child of wrath and euerlasting damnation.

Quest. What doth the least sinne, as euery euill motion, or the not perfect continuance in doing the whole law of God deserue, both before and after faith?

Gal.3.10. *Ans.* That which the Apostle saith, Cursed, that is, euerlastingly condemned, is he, that continueth not to do all which is written in the booke of the Law.

Quest. Then can we not be iustified, that is, acquited before Gods iudgement seate, by those good workes which proceed frō faith?

Ans. No: for the most worthie obedience of Abraham, cōming from his faith, did not Rom.4.3.4.5. iustifie him, but onely his faith, which was accounted to him for righteousnesse: and if the Lord will marke what is done amisse by his righteous seruant, who can abide it?

Quest. How are we then acquited before Gods iudgement seate?

Ans.

Anſ. Onely by the imputation of Chriſt his death & obedience, who was made a curſe to redeeme the elect frō the curſe of the law, who knowing no ſinne, was made ſinne for the elect, that is, had all their ſinne ſo accounted to him, as that he might beare the puniſhment of it, to this end, that they might by the ſame way, be made Gods righteouſneſſe in him, not in them ſelues.

The reſtoration of mā in Chriſt. *Gal.3.13.* *2.Cor.5.21.* *Eſa.53.3.4.*

Queſt. How can we be made partakers of this iuſtification in Chriſt, after we know one God and three perſons, the Father, the Sonne, and the holy Ghoſt: & that Chriſt is perfect God and perfect man?

Anſ. Onely by the vnfained faith of the elect, which is that faith, whereby we are able to receiue Chriſt.

Queſt. How do ye know that you haue that faith?

Anſ. By the true marke which the Apoſtle giueth, ſaying: Proue your ſelues, whether ye be in the faith or no, whether Chriſt be in you or no.

Q. How may we know Chriſt to be in vs?

Anſ. By the three benefites wherewith he commeth vnto vs, bloud, water, and ſpirit. *1.Ioh.5.6.7.*

Queſt. What is meant by bloud?

Anſ. Our iuſtification, conſiſting in Chriſt his righteouſneſſe, and the forgineneſſe of *1.Pet.1.2.3.* *Rom.4.25.* *Acts 20.28.*

ſinne by his bloud-ſhedding.

Queſt. What is meant by water?

Anſ. Our ſanctification, when the grace
*Heb.*10.2. of God teacheth vs to deny vngodlineſſe, vn-
Tit. 2.11.12. righteouſneſſe, & worldly luſts, to liue godly, righteouſly, and ſoberly in this preſent world.

Queſt. How ſhall we know that we feele both this true mortifying or denying of ſin, and true liuing to righteouſneſſe?

Anſ. When both from a true ſorow according to God, for euery thing we know forbiddē of God, (yea the leaſt) as all light othes,
2.*Cor.*7.11. idle words, or vaine actions, we feele a ſtudy to auoyd the firſt motions to them, a cleering of our ſelues from all ſuſpition of them, by auoiding all appearance of euill, an indignation for all ſuch things paſt, a feare, leaſt ſuch things by our corruptions ſhould fall out againe: a great deſire to preuent them, a zeale againſt them, & a puniſhing of them by exerciſing all due authoritie, which God hath giuen vs, againſt ſinne, as alſo a great ſtudie to ſpend all the reſt of our time, not according to the will of men, but according to the will of God.

Queſt. What is meant by the Spirit?

Anſ. That full aſſurance, which the holy Ghoſt worketh in our hearts, that wee are

Gods

Gods children, wherby we are ſealed vnto the day of redemption, that is, fully aſſured that we ſhalbe kept by the power of God through faith, vnto ſaluation.

Queſt. By what ordinarie meanes is that true faith, and that which followeth it, wrought in vs?

Anſ. By the preaching of the Goſpel. Ro. 10.14.

Queſt. What is the cauſe that ſo many heare the preaching of the Goſpell, yea do receiue it with ſome taſt, ioy and vnderſtanding, and yet obtaine not this faith, and the frute of it?

Anſ. The cauſe is, the vnchangeable purpoſe of God from before all beginnings, wherein he hath (being moued onely by his owne holy will) appointed freely to chuſe ſome to Chriſt vnto ſaluation through faith, for the praiſe of his rich grace: and iuſtly to caſt away others, when they ſhould by their owne default deferre the ſame: now this foũdation ſtandeth ſure, and hath this ſeale, that the Lord knoweth who are his: but for our own aſſurance, let euery one depart from iniquitie which calleth on the name of Ieſus.

The meanes of the working, exerciſing, confirming, & increaſing of faith, and the frutes thereof.
Mat.13.20.21
Heb.6.4.5.
Luke 11.34.
1.Pet.2.8.

Queſt. What meanes beſides the ſeruice of God at home, muſt we chiefly vſe, to exerciſe, confirme, & nouriſh this faith, and the frutes thereof?

Anſ. We muſt diligently vſe all the works
Rom.12.5.6.7 of the publike miniſterie, which are preſcribed of God, as prayer, doctrine, exhortation, the Sacraments, & communicating vnto the poore.

Queſt. What is a Sacrament?

Anſ. It is a ſeale, wherein by the outward
1.Cor.12.13. and publike workes, reſpecting both the miniſter and the Church, preſcribed of God, & ioined with the inward works anſwering vnto them, is more (then in the word only preached) liuely repreſented, & truly offered vnto all, but aſſuredly applied to the true mem-
Matth.28.19. bers of Chriſt onely, Chriſt Ieſus, and the couenant of grace, fully ratified in him: for the liuely repreſenting they are called ſignes: for the effectuall aſſuring and applying, ſeales.

Queſt. What are the outward workes?

Anſ. They are for the miniſter, firſt to put
Eph.5.25. Acts 2.42. apart the outward element or ſigne, by ope-
Matth.3.11. ning the inſtitution and couenant of God, by praying and giuing thanks: ſecondly to apply the ſame as is commaunded: for the people to ioyne in hearing and prayer, & to haue this ſigne ſo applyed. Now of Sacraments, there are onely theſe two, Baptiſme and the Lords Supper.

Queſt. What is Baptiſme?

Anſ. The firſt Sacrament, wherein by the miniſters

miniſters once waſhing with water, into the name of the Father, the Sonne, and the holy Ghoſt, is more firmely applied, Chriſt his owne ingrafting of vs into himſelfe, for the waſhing of vs by the holy Ghoſt for our full iuſtification and continuall ſanctification in his righteouſneſſe, death, buriall, and his reſurreſtion.

Queſt. What is the Lords Supper?

Anſ. The ſecond Sacrament, wherein by the miniſter his putting apart, his breaking, powring forth, and giuing of bread & wine, by the Churches receiuing, eating and drinking of the ſame, the faithfull haue more fully applied their daily and more effectuall receiuing by faith, of the bodie and bloud of Chriſt, for the ſpirituall nouriſhing of their ſoules in iuſtification and ſanctification vnto eternall life. *Mat.* 26.26. 27.

Queſt. When we come to the Supper of the Lord, how muſt we prepare our ſelues before, behaue our ſelues in the preſent worke, and reape frute by it continually after? *Mar.* 14.24. *Eſa* 5.3.5.

Anſ. Before we muſt trie our faith & repentance, not onely whether they be true, but alſo how we grow in them what is the dulneſſe and weakneſſe of them, that we may the more feruently ſeeke the quickening and ſtrengthening of them in this Sacrament. In

the present worke, we must haue in euerie outward action, the inward feeling of that which is signified by it: as in the putting apart of the bread & wine, we must feele more assuredly, that Christs bodie and bloud was put apart, by his prayers, to be the food of our soules; by the breaking of the bread, & powring forth of the wine, that his body was crucified, and his bloud shed for vs; by the giuing and receiuing of them, that his body and bloud is presently more liuely giuen vnto vs, and receiued by faith; by the eating and drinking for the nourishing of our bodies, that our soules so ioyfully feed on Christ by faith, as we are more fully assured of the forgiuenes of all, especially particular sinnes; of greater grace to leaue them, of eternall life in soule & bodie, as wee do with heauenly consolation sing praises vnto God, for the redemption of the world. After, by the meditation hereof, we must be strengthened in all temptations, which are against our iustification and sanctification.

Quest. What meanes are left to recouer sinners, which are fallen into any sin knowne to man, whom the preaching of the word of it selfe doth not reforme?

e meanes of
uering a
ner.

Ans. There are left for priuate offences, (that is, such as are obserued of vs, and not

otherwise

otherwiſe notorious) priuate admonition, firſt by our ſelues: and if that worke not reformation, in the preſence of one or two more, for publike offences (of which ſort alſo are priuate offences, where amendment foloweth not the ſecond degree of admonitiõ, the ſame being declared to the gouernours of the ſame particular Church) the rebukes and exhortations of the Miniſters and Elders. And if that work not amendment, a marking of thẽ out, by ſeparating them from the Communion: and laſt of all, if they amend not by that, after orderly notifying it to the Church, with the conſent of the ſame, which is when no iuſt exception is taken, Excommunicatiõ, or deliuering to Sathan, for the deſtruction of the fleſh, and ſauing of the ſpirit in the day of the Lord: ſo that vpon good tokens of repentance, and publike confeſſion, he be receiued into the Church againe.

Matth. 18. 15. 16. *Iam.* 5. 16. *Matth.* 18. 16. *Rom.* 12. 6. 7. 8 *Luke* 6. 22. *Iob* 42. 7. 8. *Hey.* 10. 8. *Num.* 19. 13. *Gal.* 5. 12.

To God alone be glorie.

Oh that thou wouldst

- know things past with griefe.
  - Euill committed against
    - Thy God.
    - Thy neighbour.
    - Thy selfe.
  - Good omitted,
    - For not rooting out of vices.
    - For not sowing of vertues.
    - For not hastening to perfection.
  - Time lost: then which nothing is more
    - Precious.
    - Slipperie.
    - Desireable.
  - Christ crucified,
    - Cruelly by his foes.
    - Vnkindly by his friends.
    - Willingly, both for his frieds & foes
- vnderstand things present with shame.
  - The great varietie of benefits: in thy
    - Soule.
    - Bodie.
    - Goods.
  - The vanitie of the world: wherewith the
    - Couetous are deceiued.
    - Fleshly are led.
    - Prowd are caught.
  - The weakenesse in auoyding of sinne: because of the
    - Flesh rebelling.
    - Deuill assaulting.
    - World alluring.
  - The shortnes of life: which is more
    - Brittle then glasse.
    - Light then smoke.
    - Swift then the wind
- fore-see things to come with feare.
  - The day of death drawing neare: which is most
    - Sure.
    - Vnsure.
    - Bitter.
  - The grimme countenance of the Iudge: who is
    - Infallible for his wisedome.
    - Inflexible for his iustice.
    - Infugible for his power.
  - The fire of hell, and Sathan outraging: then which nothing more
    - Cruell.
    - Dreadfull.
    - Vnhappie.
  - Eternall glory, which never shall cease: wherein is
    - Auoydance of all ill.
    - The society of all holy ones
    - The fulfilling of al desires.

TO THE GENTLE reader health in Chriſt.

GEntle Reader, if anie thing in theſe definitions and partitions of diuinitie do not ſatisfie thee, know thou, that I haue performed therin, as much as God of his grace hath giuen me at this time, and haue miniſtred vnto thee matter alſo, that thou with mee mighteſt thinke vpon and labour to find out. In the meane while vſe theſe things as I do, to the ſanctifying of Gods holy name. And ſo farewell.

Ecclesia

- vera
  - visibilis
    - vniuersalis
      - pro temporis diuersitate locorum circumstantia
      - rituu diuersitate
    - particularis
  - inuisibilis
    - vniuersalis
      - militans adversus in hoc mundo
        - diabolu
        - mundu
        - carnem
      - Triumphans
        - in celis
        - post resurrectionem
    - particularis quatenus hoc vel illor tandem habent loco fidem
- falsa et hoc nomen improprie dicitur

Liberum arbitrium
- ante casum
  - ad bonum
  - vel
  - ad malum
- post casum
  - in hac vita idq; duplex
    - corruptorum ad malum tantum
    - regeneratorum ad
      - bonum
      - et
      - malum
      - tantum
  - in futura vita
    - beatorum ad bonum tantum
    - maledictorum ad malum tantum.

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